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# Advanced Thought

William Walker Atkinson  
Editor

*A Journal of*  
*The New Thought.....*  
*Practical Psychology.....*  
*Yogi Philosophy.....*  
*Constructive Occultism*  
*Metaphysical Healing, etc*

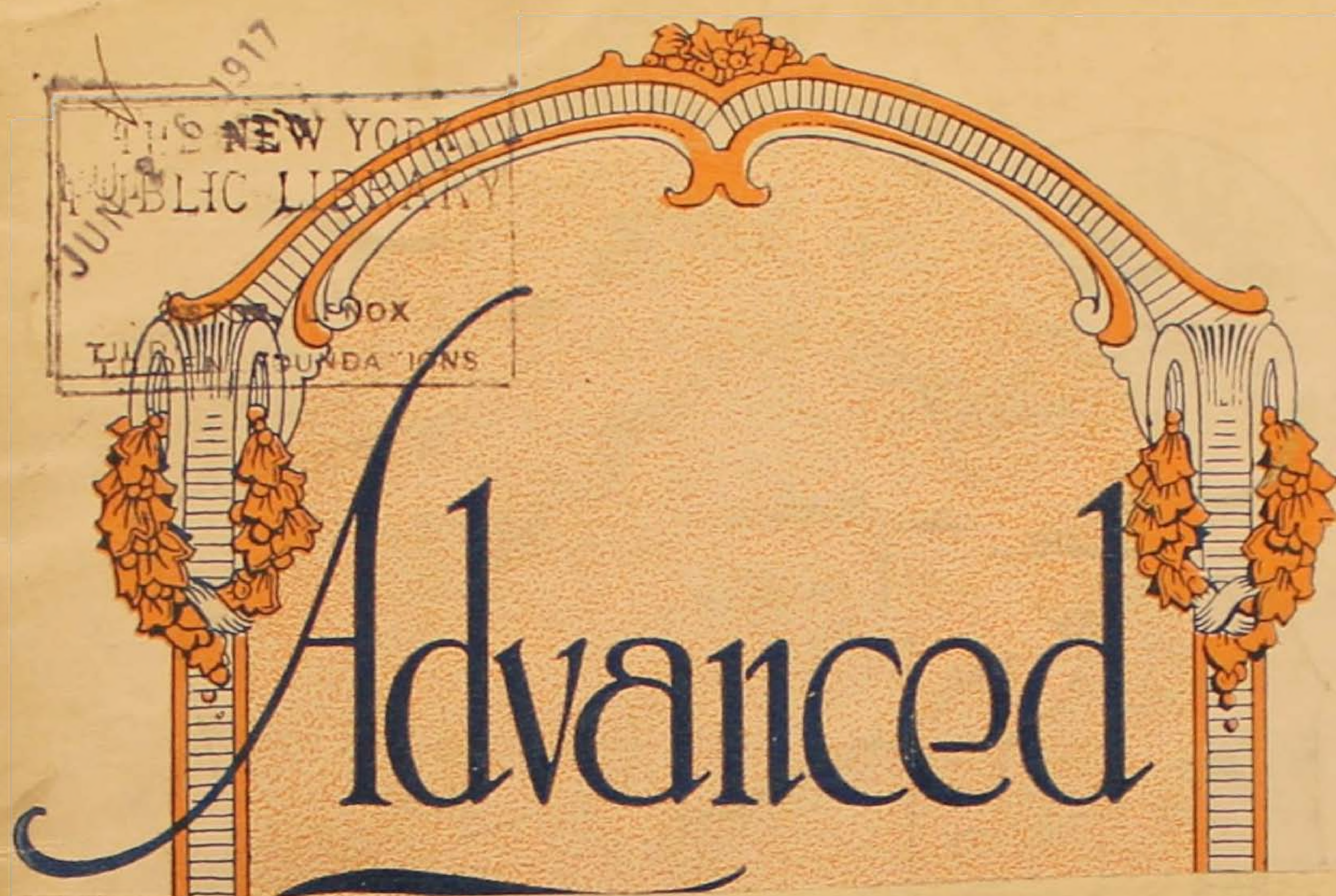
MEET THE EDITOR FACE-TO-FACE  
and

RECEIVE HIS NEW YEAR'S MESSAGE

In This Number of the Magazine

*Advanced Thought Publishing Co.*  
*166 N. Michigan Ave. Chicago, Ill.*





*January, 1917*  
*Price 10 Cents*

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Chic.

September & October 1917 issues  
will not be printed.

*A Journal of*  
*The New Thought.....*  
*Practical Psychology.....*  
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Publishers, October 25th, 1917.

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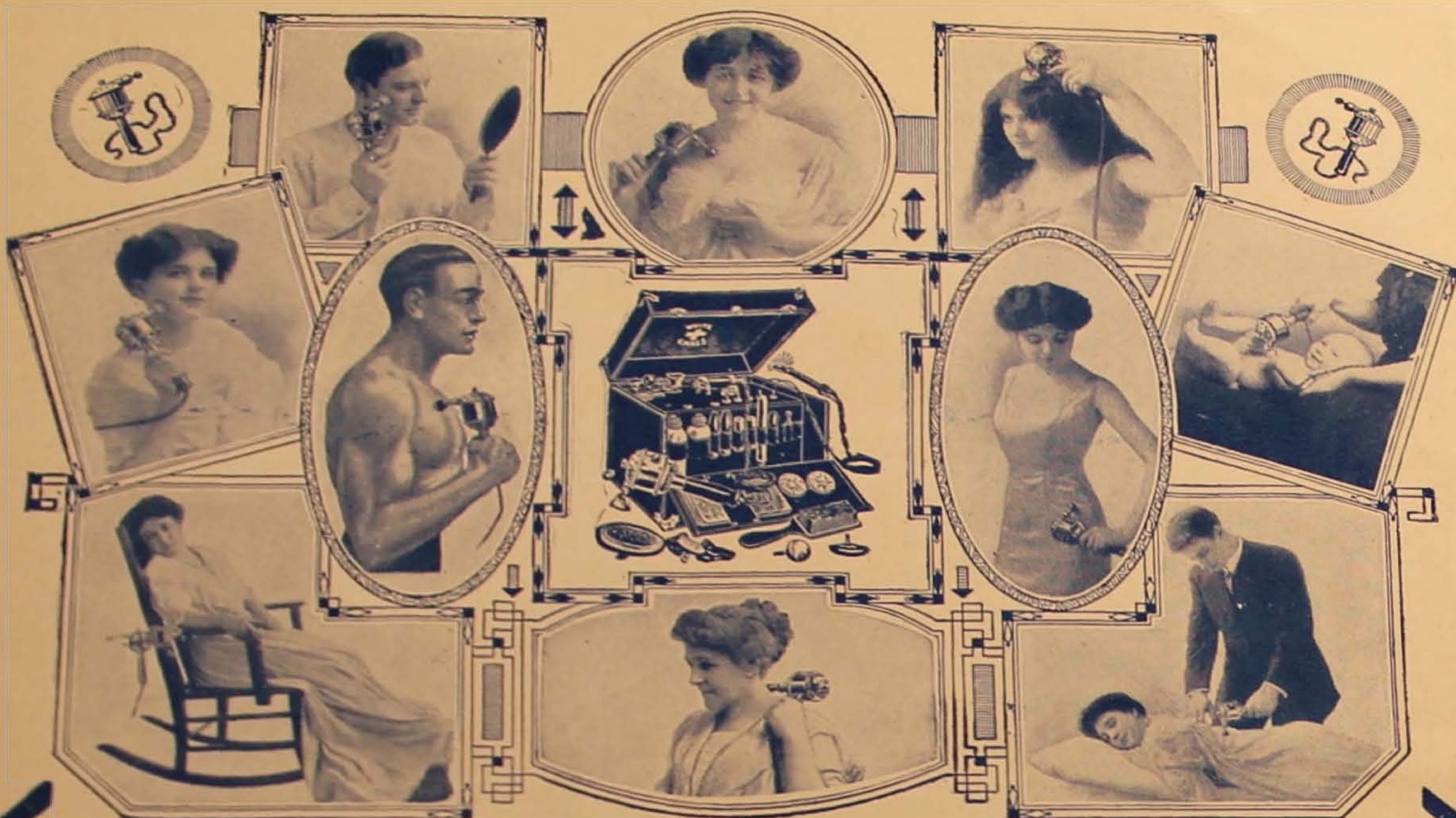
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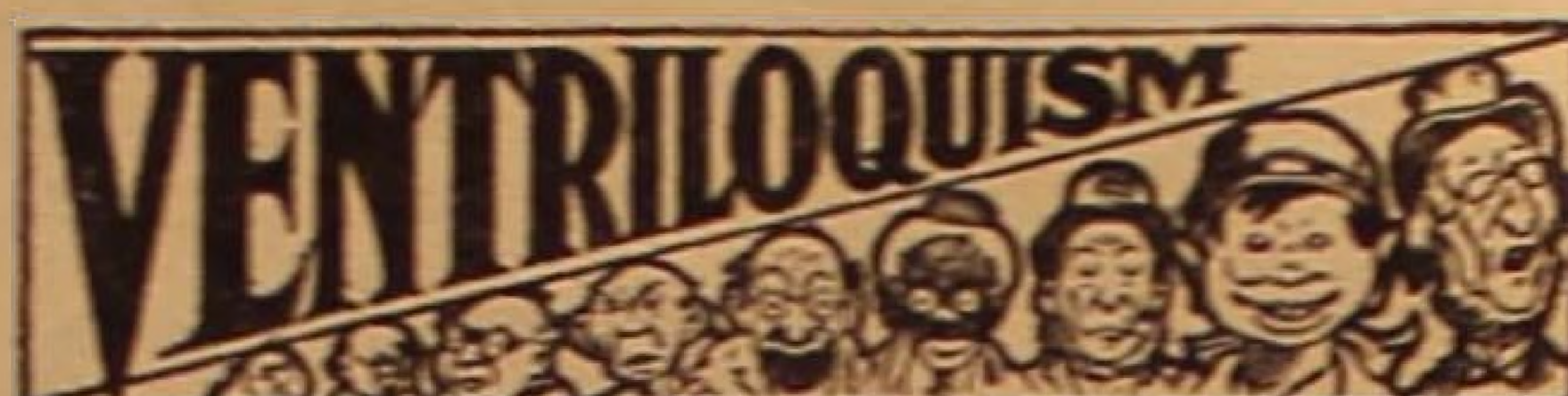
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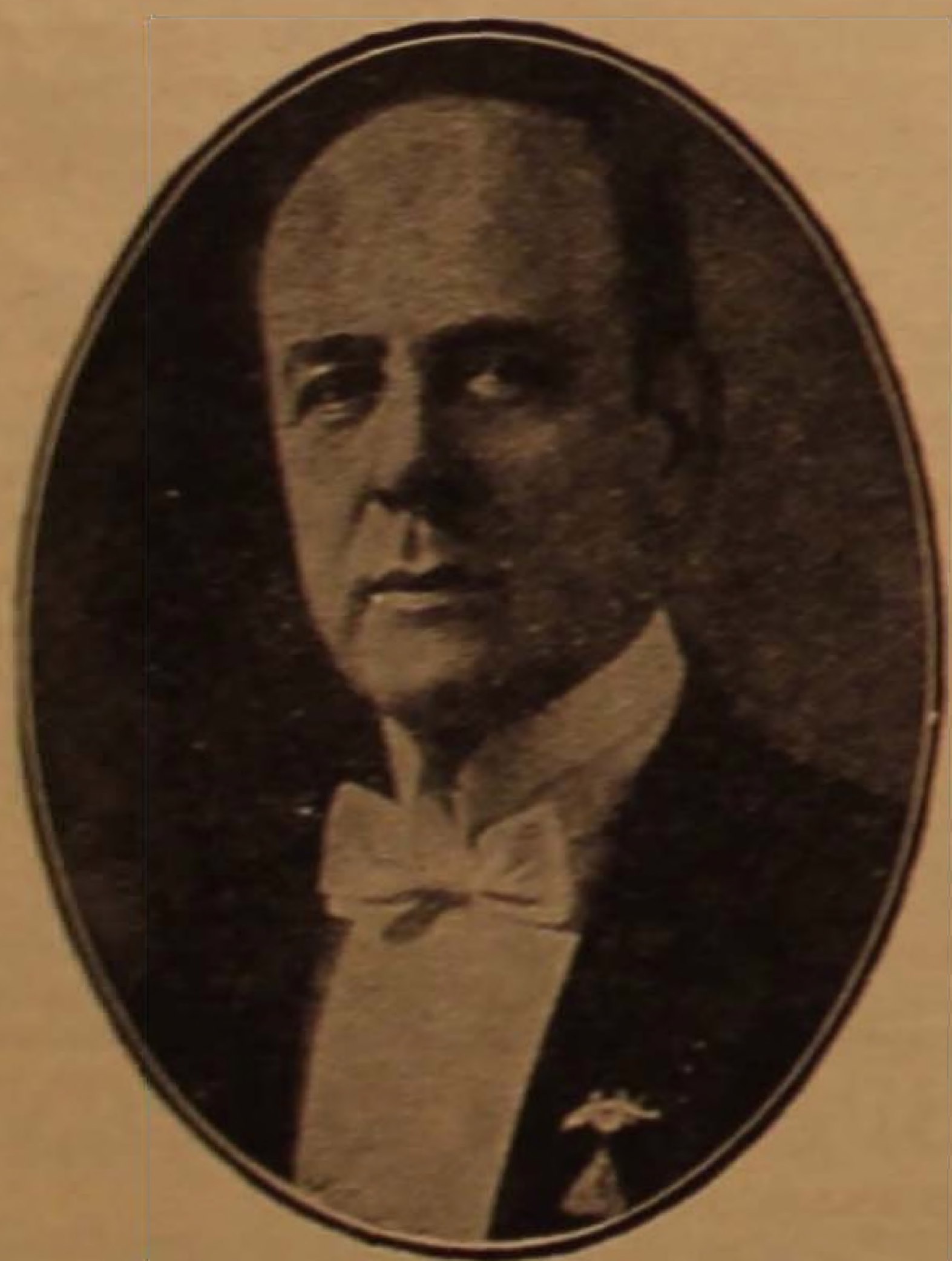
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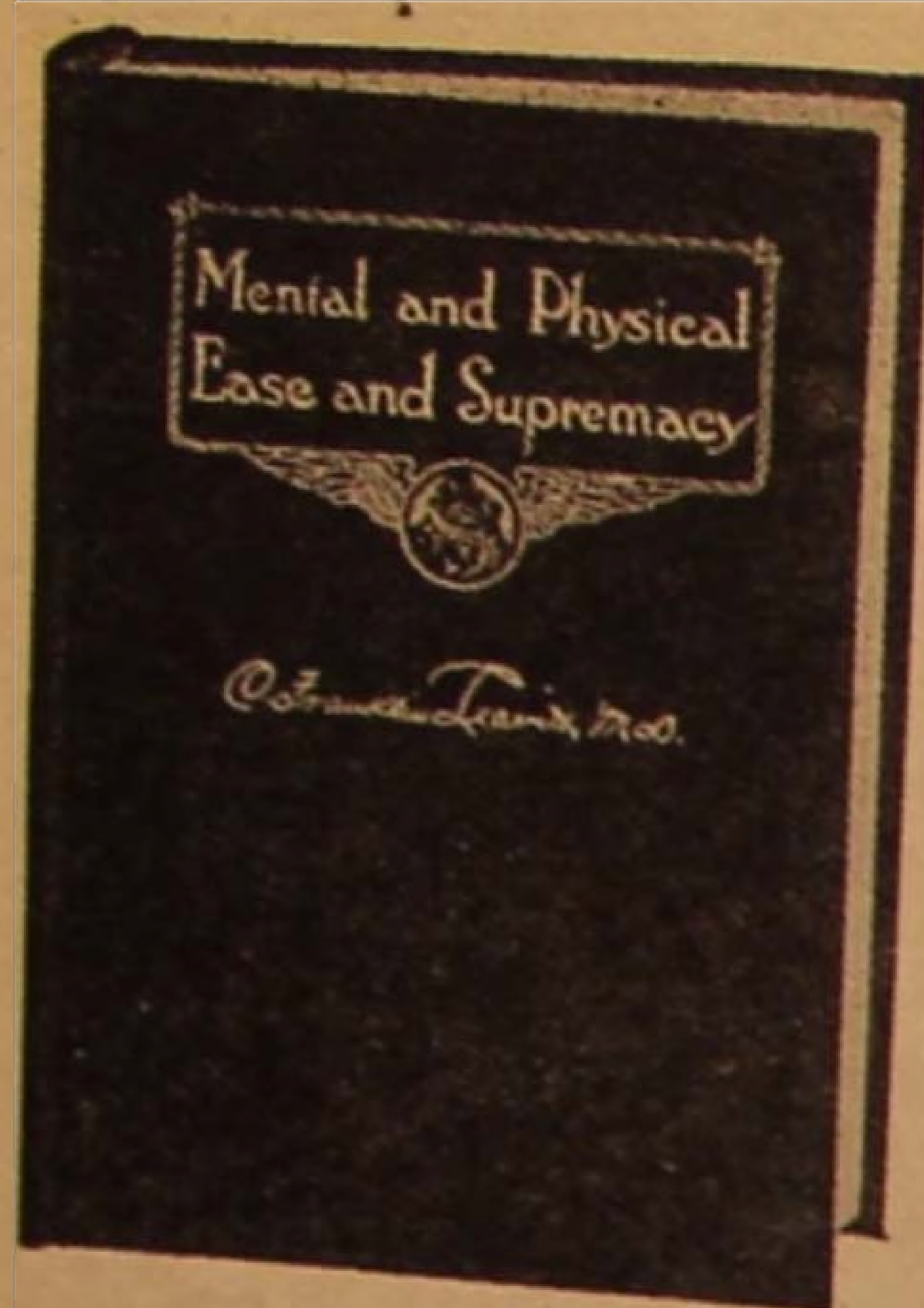
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# Advanced Thought

A Monthly Journal of  
The New Thought, Practical Psychology, Yogi  
Philosophy, Constructive Occultism,  
Metaphysical Healing, Etc,

WILLIAM WALKER ATKINSON, Editor

Vol. 1

JANUARY, 1917

No. 11

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## Subscription Rates, Etc.

Single Copies, Ten Cents.      Yearly Subscription (12 issues) \$1.10  
(In United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii and Phillipines)

In Canada, \$1.35 a year.      In Foreign Countries, \$1.50 a year

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Entered as Second-class matter, July 17, 1916, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879.

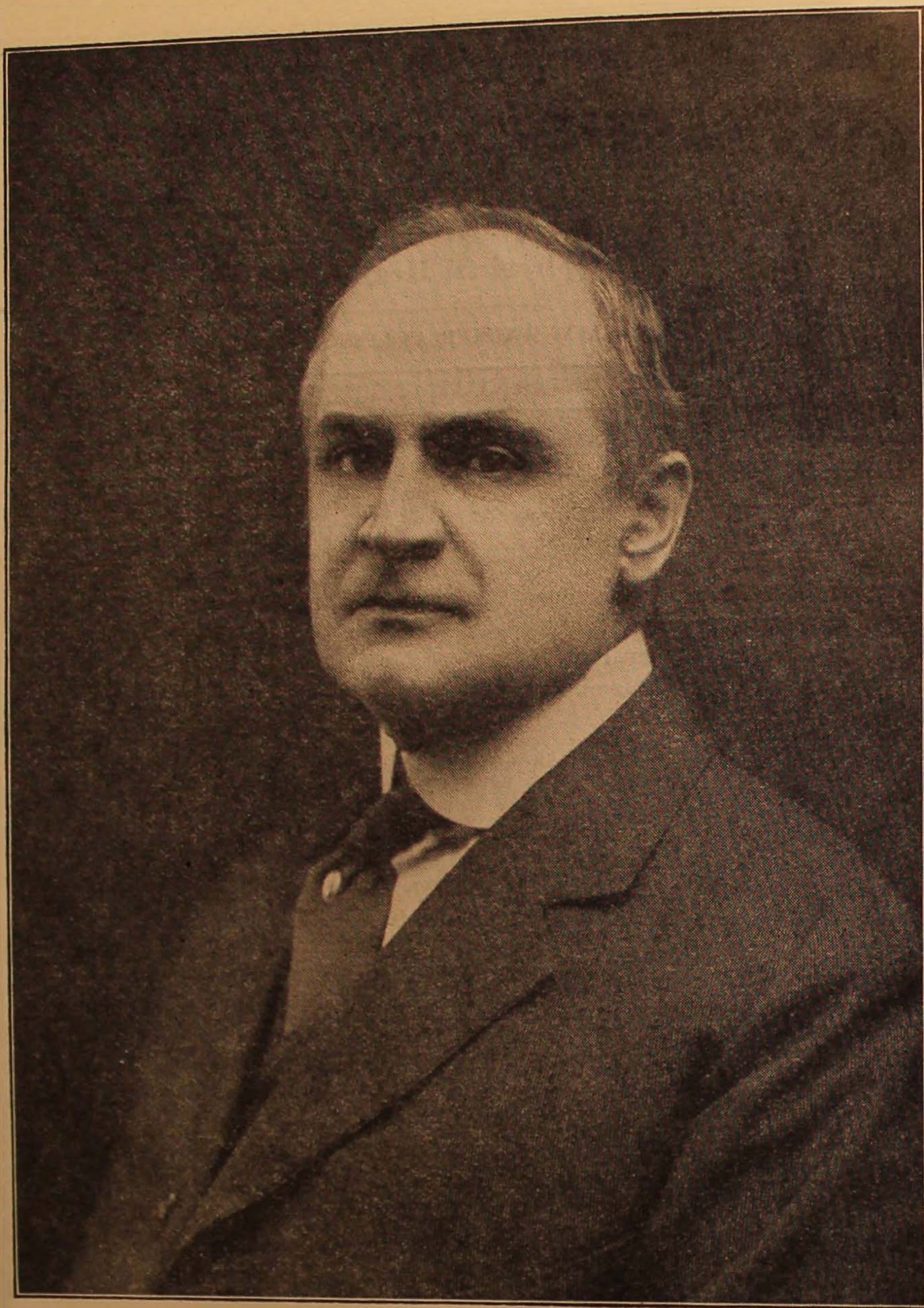
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## **A New Year's Message for You**

Cast out all Fear, for there is Nothing to Fear:  
Know that supporting you, and backing you  
up, is All the Presence there Is; All the Life there  
Is; All the Power there Is!

January, 1917

William Walker Atkinson



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## Chips From the Old Block

By William Walker Atkinson

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“Look forward, not backward; upward, not downward; outward, not inward.” An old aphorism, yet one ever new and true.

Look forward, because that is the way the current of Life is flowing, carrying you on its surface. The past has gone, and it profits you not to try to live it over again. Its lessons have been impressed upon your subconsciousness, and now form a part of your character—you are richer by reason of them. You are now in another grade of the school of Experience. Move along with the current of the ever-flowing stream of Life. You have a long way to travel before the stream merges with the sea—and there is wonderful scenery to be witnessed on the trip.

Look upward, for in that direction is the source of inspiration and hope. As you climb the mountain-paths of Life, it is safer to look upward toward the distant blue sky, rather than down into the dizzy depths of the abysses and chasms lying beneath you. Lift your head, elevate your chin, and gaze forward and upward—that is the advice of the experienced mountain guides.

Look outward, for that is the direction of your Expression. Do not pull up the roots of your being in order to see whether you are growing—let your leaves, blossoms and fruit tell the tale. Do not turn your spiritual eyes inside-out trying to see themselves—they are made to vision the outward, not to see themselves. Let not the rays of your Sun be turned back on itself—let them rather shine forth their glory to the world, and illumine The Path.



# Polarity and Rhythm

By William Walker Atkinson

---

Students of the older philosophies of the race are impressed by the insistence of the ancient philosophic thinkers upon all invariable presence and operation of Polarity and Rhythm in all phenomenal events, processes, and activities. In fact, the postulate of these principles forms the very base and foundation of many of the world's oldest philosophies. Among the modern philosophers, we find Hegel strongly emphasizing the principle of Polarity, and making it a basic foundation of his philosophic thought; and Herbert Spencer emphasizing the principle of Rhythm, and making it serve as one of the pillars of his philosophic structure. In this paper I invite you to a brief, general consideration of these two important principles manifested in the phenomenal world—I am sure that an understanding of them will clear away many of the perplexities which have burdened thought.

## Polarity

There is found in all phenomenal things a condition which may be set forth as follows in the statement of the Law of Polarity, viz: **“All phenomena manifest polarity; or opposite and contrasted sets of qualities, properties, or powers, operating in opposite and contrasted directions.”**

The ancient philosophers made this one of the chief features of their philosophies, under the term “The Opposites,” “The Pairs of Opposites,” or “The Antinomies,” as the case may be. They held that every phenomenal thing possesses and manifests these pairs of opposite qualities, properties, and powers.

They also held that each and every set of polarized opposites constitutes a unity consisting of a reconciliation and balancing of the opposing poles. They also held that every phenomenal thing, itself, is one of a pair of polarized opposites which, together, constitute a greater unity; and so on, either to infinity or until the opposites find final reconciliation and harmony in an Infinite Reality.

The simplest and yet the most characteristic of the many examples and illustrations of Polarity is seen in the presence and activity of the two opposite and contrasting poles of the magnet—the positive and negative poles. The magnet is one—a unity consisting of a balance and reconciliation of the two opposing poles and their respective activities and powers. This illustration is typical, and fully illustrates the general principle.



We may see evidence of Polarity in any direction toward which we may turn in our search. There is always an up and a down; a top and a bottom, a high and a low; a right and a left; a forward and a backward. There is always a past and a future; a now and a then; a before and an after; a day and a night; a time and an eternity. There is always a fast and a slow; a motion and a rest; a hot and a cold; a good and a bad; a light and a dark; a conscious and an unconscious; an active and an inactive; an involution and an evolution; an analysis and a synthesis; a thesis and an antithesis; a male and a female; a positive and a negative; a youth and an age; a health and a disease; a building-up and a tearing-down; a birth and a death; a coming and a going; a life and a death; a material and an immaterial; a heavy and a light; an abstract and a concrete; a long and a short; a broad and a narrow; a large and a small; a sharp and a dull; a hard and a soft; an easy and a difficult; a north and a south; an east and a west; a love and a hate; a courage and a fear; a faith and a doubt; a belief and a disbelief; a truth and an error; and so on ad infinitum.

Whenever we see a phenomenal quality, property or characteristic, a state or a condition, we are fully justified in assuming the existence of an opposite to it, which opposite thing will be found to act in the opposite and contrasted direction to it. This is an infallible and invariable rule of phenomenal existence.

In case the opposite is not known to us, because it has not as yet been discovered by us, nevertheless we are fully justified in ascribing to it qualities and characteristics diametrically opposed to the known thing. The rule is this: **"Whatever is affirmed of one of a pair of opposites must be denied to the other; and whatever is denied to the one, must be affirmed of the other."** So true and infallible is this rule that it may be, and is, employed as the basis of logical reasoning from the known to the unknown, for the purpose of uncovering or discovering the latter.

One of the most surprising features of this discovery is that we finally perceive **that the two contrasting sets of opposites are really but the two aspects or phases of the whole thing—the real thing—the unity of the two, instead of being two separated and distinct things.** Or, stating it in other words, we discover that the two opposing sets of characteristics are merely relative to each other, and together form a correlated unity and balanced whole.

As an illustration of the fact just stated, we may consider the two opposites known as Hot and Cold, respectively; surely there can be no two qualities apparently more distinct and separate from each other. But careful examination shows us that the two contrasting things are **really but degrees, conditions, and states of the same thing.** There is



no **absolute hot**—no **absolute cold**. There are merely different degrees of this Hot-Cold pair of opposites, which for convenience we call **Heat**. We cannot point out a place on the thermometer where hot ceases and cold begins, or vice versa. The two states or conditions blend into each other, and any statement regarding them is found to be merely comparative. If we place one hand in a bowl of very hot water, and the other in a bowl of ice-cold water, and then suddenly withdraw both hands and plunge them into a bowl of lukewarm water, what happens. In such case we find that the hot-water hand feels the sensation of cold, and the cold-water hand feels the sensation of heat—each experience resulting from the comparison of the previous experience.

We may consider the emotional states of Love and Hate as another illustration of the same principle; surely these two emotions seem irreconcilable and impossible to harmonize. But let us see! At the one end of the emotional scale of Love-Hate we find intense love, then descending on the scale we find varying and lessening degrees of love. Then we find a neutral point of indifference. Then descending the scale we find a faint degree of aversion or dislike; then a series of gradually increasing degrees of dislike, until finally real hate is met with, and so on until we reach the degree of intense and extreme hate. Yet all are seen to be but degrees on the same emotional scale of Love-Hate.

Sometimes there is a rapid change and shift on the scale of opposites. Love is transmuted to hate; the best friends and most ardent lovers become the bitterest enemies; old enemies, when reconciled, frequently become the closest friends. The swing is often as far in one direction as was its former swing in the opposite direction. Up changes to down, as the earth revolves; and hot becomes cold when the vibrations are changed. This also applies to hard and soft, tenuous and solid, etc., which conditions depend entirely upon the rate of vibrations, and relative positions of the particles of the matter of which the things are composed.

Moreover, constant emphasis or activity of one opposite frequently leads to a manifestation of the other opposite. We often fly to the other extremes of feeling and action, when we have over-emphasized the former emotional states. We get tired and disgusted with one set or condition of things, and feel a desire to fly to the opposite condition or set. Too much of a good thing often causes us to dislike it.

Likewise, if we travel far enough west, we finally reach the extreme east, and vice versa. If we travel far enough north, we pass the pole and find ourselves traveling south. At the North Pole, no matter in what direction we may travel, we always find ourselves proceeding south; at the South Pole, we can travel only north, no matter which way we step out.



An intelligent understanding and practical application of the Law of Polarity will be of great aid to us in the matter of the solution of many perplexing questions; and also in the management of many of the practical affairs of life. It is interwoven with the very fabric of phenomenal and conditional existence itself, and cannot be taken away from it.

### Rhythm

Closely related to Polarity is that strange law of motion and change known as the Law of Rhythm.

**Rhythm means:** "Regularly recurring motion, change, or impulse proceeding in time-measured, alternating sequence." The term "alternating" means: "succeeding, acting, or happening in turn." The term "recurring" means: "returning repeatedly; occurring at stated intervals, or according to some regular rule."

The spirit of Rhythm consists of the idea of regular recurrence, succession in turn, repeated occurrence at stated intervals, etc. The simplest and most typical example or illustration of Rhythm is found in the swinging of the pendulum; the revolution of the earth on its axis, and around the sun, in regular measured time; the "beating time" of the metronome, or the baton of the musical director; or the measured time in poetry or music. Rhythm means "beating time" in regular motion.

In all Rhythm there is recurring motion, change, and activity; action or motion in opposite directions; alternation between the two opposite poles of action or motion; and a regular interval of time between the alternating actions or motions.

In all phenomenal change or motion there is always to be found the existence of two opposite poles or extremes between which the rhythmic change or motion is manifested. Rhythmic change and motion proceed by alternating swings between these opposing poles or extremes, with a regular period of time elapsing between each beat, swing, or impulse in either direction. The period or "time" between the two alternating impulses constitutes the rhythmic rate, degree, or beat—its rhythmic measure of periodicity.

The term "Periodicity," so often used in connection with the subject of Rhythm, means: "state of occurring or recurring at fixed intervals of time." Every phenomenal thing manifests periodicity, by reason of the presence and activity of the Law of Rhythm, which, itself, is but an aspect or phase of manifestation of Mutability. Every phenomenal thing has its own rhythmic beat, or measure of periodicity. And the ancients were fond of saying: "**Everything beats time!**"

An authority on physical science says: "Rhythm is a necessary characteristic of all motion. Given the co-existence everywhere of



antagonistic forces—a postulate which is necessitated by our experience—and rhythm is a necessary corollary. All motion alternates—be it the motion of planets in their orbits, or ethereal corpuscles in their undulations—be it the cadence of speech, or the rise and fall of prices—it becomes manifest that this perpetual reversal of motion between limits is inevitable.”

The atoms in their vibrations manifest rhythm. The swing of the planets and the whirling of the earth manifest rhythm. The rise and fall of the tides manifest rhythm. The swing of the pendulum is interrupted rhythm. Completed rhythm is represented only by a completed revolution or circular movement—uninterrupted rhythm always manifests as a complete movement in an orbit. But, inasmuch as the center between the two poles or extremes is, itself, moving, then at the last all completed rhythm is discovered to manifest as a spiral—a circular movement which at the same time is moving forward.

And so, by the Law of Rhythm, day is followed by night, and night by day. Summer and winter alternate in their appearance. Motion and rest change places. Sleep and waking alternate. Work and rest exchange presence. Involution is followed by evolution, and evolution by involution. All operations of Cause and Effect manifest rhythm. All changes move in obedience to rhythm; or else rhythm may be considered as an aspect of Change.

The conduct of mankind is regulated by rhythm. Fashions in dress, in taste, in feeling—these come and go, and come again. Everything “comes back” in time. Races rise and fall, and then rise again. The course of empire wends its way in cyclic procession around the earth. History repeats itself. The rule and law is infallible and invariable. Even our emotions have their tidal movements, as many of us have discovered.

### Balance

The ancient sages taught that Mastery consists in **Balance**. Balance consists of maintaining Poise and Equilibrium between the two opposites—the condition of stability amidst the rise and fall of the tides of Rhythm. The Master walks the tightrope of Life, nicely balancing the Pairs of Opposites and so maintaining the Equipoise and Equilibrium which results for the perception of the Law of Opposites, and the mastery thereof. The Master also learns the art of rising and falling on the waves of Life, without fear of being submerged; amidst the storm he is able to dwell calmly and peacefully, “Rocked in the Cradle of the Deep.”

---

“The angry man is the weak man.”



# Advance Not Retreat

By Yogi Ramacharaka

---

A criticism frequently applied to the several phases of oriental philosophy (as if they were all alike) is that the teachings so over-emphasize the fact of the illusion of life on the plane of manifestation, and so over-emphasize the reality of the One Life, that the individual becomes apathetic, and tends to lose interest in the things of everyday life to such an extent that he becomes lacking in energy, initiative and ambition. In other words, that he becomes so much wrapped up in meditation on the One, that he fails to perform his duty toward himself and others in this world of manifestation.

This impression has been intensified by certain half-truths regarding the Buddhistic philosophy which have appeared in Western writings on the subject. The Western writers have totally failed to comprehend the subtle distinctions implicit in the terms used by the Buddhists, and have mistaken No-thingness, or Unthingness, for the Western word "Nothingness"—whereas to the oriental mind there is a distance in meaning here as wide as the distance between the poles. It is the same distinction made by Hegel, in his use of the two German terms, "nicht," and "nichts," respectively. The Buddhist does not mean that either the state of Parinirvana or the world of Maya is devoid of existence; he means that regarded from the viewpoint of either pole the opposite pole seems as Nothing, so wide is the gulf of consciousness between them. I am not seeking to expound Buddhism here—I am not a Buddhist—I am merely touching upon the subject incidentally, to illustrate my main theme.

I am free to admit, however, that in even many forms and phase of the teaching of the Hindus, there is an over-emphasis placed upon the Unitive Life, and an under-emphasis on the life in the Manifestation. The result of this is seen in the excesses of the fakirs, fanatics and other devotees carried away to religious excesses and spiritual one-sidedness. But the best teaching, Hindu and Buddhistic, has always frowned upon this, and declared that this was not the true Path of Attainment; but that it, itself, was akin to Maya and Illusion. The Buddha, himself, was particularly severe upon such practices, and preached vigorously against it. He insisted upon the importance of Dharma, or Duty fully performed; and taught that it could not be evaded or escaped by any such fanatical practices or methods. The teachings of the best Hindu philosophers are fully as emphatic. While the student is taught to ever seek the One, yet must he always perform the necessary work of life and be true to his Dharma or Duty. Any



other course is held to result only in the piling up of Karma, which must sooner or later be paid in full.

The editor of this magazine has frequently told you that the Touchstone of any teaching is this: "**Does this make me Stronger, Better and More Efficient?**" I cheerfully support him in this statement, for the same truth is given (in other words) in the best Hindu teachings—in fact, as he, himself, would freely admit, he obtained the idea from such sources. The Hindu philosophers cheerfully submit their teachings to this or a similar touchstone of value. If they do not make one "better, stronger and more efficient," then they have failed of their purpose, and should be discarded. If one truly grasps the spirit of the Hindu philosophies, then he must of necessity become stronger, better and more efficient, for he has come in conscious contact with the source of All-Power, All-Good and All-Wisdom—and how can such contact fail to result in the manner indicated? It is the greatest folly to assert that the opposite could be the result. The undesirable result arises from half-understood, or misunderstood, teachings; the remedy lies in the direction of acquiring and applying the true and full teachings.

The base of the principal oriental philosophies is that "from One all things have proceeded, and into One all things must be resolved." The Path of Attainment lies in the direction of the One—but **that direction is one of Advance, not of Retreat**. The Light on the Path leads upward, not down into the depths. The Seeker for Truth climbs toward the mountain top, and does not burrow like a mole into the depths of the earth. There is the greatest difference between these two conceptions—the difference between Truth and Error.

The Yogi teaching is that the One **involved** itself into Manifestation by a process of descending or "coming down" to the plane of Manifestation; and that the Many travel toward the One by **evolution**, ascending, and "rising up." The one process is that of Involution; the other that of Evolution. Or, using other terms, the one is a "wrapping up" of Reality into the garments of Manifestation; while the other is an "unwrapping" or Unfoldment of Reality, by the process of casting off sheath after sheath, garment after garment, of its material covering. Do you not see the folly of trying to attain Unity by a retreat along the process of Evolution, and then a backward climb up the reversed ladder of Involution? Is not the only sane plan that of climbing upward, step by step until Attainment is gained?

Many old Hindu fables illustrate the folly of the course herein condemned. A characteristic one relates that a foolish man seated along the roadside, feeling the want of a little butter, continuously



cried aloud, "butter, butter, butter," to a cow in a nearby field—but no butter came. A passing wise-man reproved him for his folly, and taught him that the right plan was to milk the cow, separate the cream, and churn the butter. The moral attached to the fable is that attainment is not to be had by sitting still, folding one's hands, and crying aloud "I am God!" but rather by manifesting one's life to the best of one's ability, one step at a time, until the end of the journey is reached and Divinity is **earned**.

The oriental teaching regarding the "killing out" of desire is frequently misunderstood. It does not mean that every desire should be eliminated from the person, but rather than the person should free himself from the bonds of desire, and thus **Master** desire instead of being its slave. Desire is the great motive-power of life, and when properly employed results in achievement and attainment. In the "Light on the Path," you will notice that the statement: "Kill out ambition; kill out desire of life; kill out desire of comfort," is accompanied by the corollary: "Work as those do who are ambitious; respect life as those do who desire it; be happy as those who live for happiness." Therein lies the difference between Slavery and Mastery.

Truth does not result in making the disciple weak, inactive, apathetic, or a deserter from the ranks of life. Rather does it make him stronger, more active, more energetic and a more valiant warrior in the battle of life. I would quote here the well-known statement of a leading English statesman that "**The practical mystic is a man to be reckoned with in all walks of life.**" The individual who has absorbed the spirit of the Eastern Wisdom, and is not deceived by some of the counterfeit presentations thereof, is no weakling or inefficient worker in the field of life. Rather is he the strong man, well-contained, well-balanced, self-controlled, who knows how to concentrate his mental and physical energies into the tasks set before him for accomplishment.

Truth bids its disciples "**Advance!**" Never does it sound the Retreat. It does not encourage desertion from the ranks of Life; rather does it warn its soldiers that desertion simply means capture and return, over and over again, until one's duties are undertaken and carried forward to the best of one's ability. Truth is not the religion of the weak, the cowardly, the apathetic. It is the religion of the strong, the brave, the active! Do not seek to burrow into the depths of Non Being like a blind mole. Rather spread your wings like the eagle you really are, and mount above the clouds, soaring there free and independent, and gazing at the Sun of Being without becoming blinded.

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"By curbing his tongue, a man gains possession of his mind."



# The New Theory of Exercise

By Frederick Van der

---

Primitive man did not need any instruction regarding the subject of exercise. He got all the exercise he required. His daily task of hunting, fishing, boat building, boat making, trapping game, avoiding his two-footed and four-footed enemies, served to bring into activity all of his muscles, and to keep him in a normal condition. Nature responded to his need of protective and resistive physical qualities, and made of the man a very capable physical machine.

A little later on, when man began to enjoy a little more ease and rest, Nature took care to keep up his physical condition by exercise of a different kind. And how did she do it? you may ask. Simply by arousing in him the Play Instinct, and thus causing him to perform for fun and sport the same physical motions and actions which were previously called out by the stern requirements of physical needs, such as the necessity for food, shelter, security from enemies, etc.

We may study this interesting work of Nature in the same way that we may study many other things concerning primitive man, i. e., by means of the study of the normal child. Just as in the development of the human embryo and the very young infant, we may see the actual stages of the evolution of human and pre-human physical life, so may we study the mental evolution of children and see there the same activities which characterized the earlier human races. In the characteristic activities of the child we may witness the characteristic activities of primitive man. And what is the most striking physical activity of the child? The playing of games! And in this playing of games by the adults of the earlier races, Nature managed to provide the necessary exercise which was to supply the activity previously afforded by the necessities of the life of man. There are only two rational ways of exercising, viz: (1) interesting work; and (2) interesting play.

A most significant fact concerning the out-of-door games of adults and children is this: that such games reproduce the activities in which primitive man necessarily indulged in order to maintain life and security. The element of the hunt and chase, and of the war-path, is found in nearly all the games of childhood, and those of adult humanity, though often this may be covered by more refined outward forms to such an extent that the ordinary observer is unable to trace back to its source the spirit of the game. A little search, however, will usually reveal that the spirit of the game is either the pursuit and capture of the opponent, or the outwitting of him by strategy of some



sort, or the evading of his pursuit and the escape from his strategy; or, else the "hitting" of something with a club or stick of some kind, which resembles some of the activities of the primitive man.

To those to whom this may seem like a mere fancy, I would say that modern psychology has firmly established the principle that most of the things which produce feeling or emotion of pleasure in the mind of man are found to be reproductions, imitations or counterfeits of the very things which his ancestors once sought from grim necessity. Why does man like to hunt, to fish, to camp-out, to practice marksmanship of various kinds, to rush in games and outrun or outpush his opponents? Simply this old latent instinct which has survived in him by reason of its strong expression by his ancestors for many thousand years. Why does a kitten, whose ancestors have been carefully domesticated for centuries, delight in stalking imaginary game, and sharpening its claws on the trunks of trees, or upon the substitutes offered by a post or table-leg? Simply because of the old racial instinct imminent within its psychic organism. The play of man is akin to the play of the domestic animal, or the young of the wild animal, and for the same reason. Inhibit the expression of a primitive necessity, and it breaks out in the form of play.



But this is only incidental to the main point that I wish to call to your attention—the point that in the life-saving activities of primitive man, and the games of modern children and men, there is one underlying principle, viz. that there is always some definite purpose behind the activity; in short, that there is always the co-ordination of mind and muscle. There is, in such activities, always (1) the fixing of the attention; (2) the outpouring of desire toward some definite result; and (3) the manifestation of muscular activity in the direction indicated by the attention, and sought as the object of the desire. This may seem of no importance to you when you read the words. But it assumes paramount importance in physical culture when you finally grasp the idea that here we have Nature's own secret of exercise, which should constitute the spirit of all exercises prescribed in the work of physical culture. This is the significant fact which, once grasped, revolutionizes the old theory of physical culture; just as the understanding of the meaning of the dropping of the apple revolutionized the thought of the race by the assertion of the principle of gravitation.

All this is so simple that it seems that it must have always been understood and practiced in physical culture work. But, alas! this notion is dispelled when we look around us and see what man has been offered as the cut-and-dried physical culture exercise. The average exercise given to men desiring physical development is simply the



performance of some mechanical, methodical, uninteresting set of motions, repeated over and over again until the soul becomes sick of them, and mental nausea sets in. At first, the student is interested in the new sets of apparatus, the new tasks set him, the new things he is instructed to master. Here he has interest to animate him. But soon he tires of the mechanical, meaningless motions, and he fails to obtain the needed stimulus. He grows stale, and the exercises become as drudgery to him. Sometimes, if he be filled with a sufficiently strong desire for muscular development or general physical improvement, he manages to obtain benefits in spite of the handicap of non-interest; but in most cases when the interest dies the exercises fail to produce the result, and the whole thing is discarded in disgust.

Under the newer theory, the student is taught what each exercise is intended to do, and is encouraged to use his creative imagination as well as his muscular force in performing it. He is taught to visualize, or "see in his mind's eye" the natural process under way, and to mentally anticipate the coming development. The person understanding the laws of mental healing will readily recognize here another of its manifestations. Not only is the interest awakened in the creative work, and thus made to feed the element of desire, which in turn arouses the will; but the mental picture of the anticipated result tends to create the path over which the vital force (or whatever we are to call it) travels. The well-known principle of psychology, or rather "physio-psychology," viz. "The circulation follows the attention, and the attention follows the thought" applies here. And those who have read my former papers in which I have tried to show how the blood carried the nourishment required to build up the parts of the body and to energize the cells thereof, may carry the idea still further on, even to its logical conclusion.

There is the gist of my contention: **Psycho-Physiological Exercise is really a form of scientific Mental Healing.** Such exercise is really a co-ordination of mind and body, the inner spirit and the outer substance. It is the co-ordination of physical and metaphysical forces and activities. It lacks the "one-sidedness" of "pure metaphysics" on the one hand, and of "pure physical motion" on the other hand. Here it would seem that we have that "sane balance" which the editor of this magazine preaches so often to us. If you are interested in this idea, follow me in the succeeding articles of this series, and I shall try to make the thing clearer to you, and at the same time give you the practical methods whereby you may manifest the principles thereof.

I have now arrived at the place in these papers in which I shall proceed to carry out the plan outlined in my first paper, which I shall



quote presently. I have been compelled to proceed slowly in this matter, by reason of the importance of having you first understand the principal physical functions, and the prime necessity of your knowing just what your physical machinery is like. I think that, at the same time, I have also impressed upon you the fact that the body is no mere mechanical arrangement, but that while in a sense it is a machine, at the same time it is operated by the "steam" of life and mind—spirit, if you prefer the term. To me, true physical culture consists in **making easier and freer the expression of the inner Something through the outer Something.**

The quotation from my first paper, to which I have referred, is as follows: "In this series of articles I shall have no more to say about general principles or theories. Instead, I shall from month to month take up special and specific cases in which physical culture and physical development are indicated, and then proceed to give you simple, practical exercises designed to accomplish the result. Each of these exercises will have been carefully tested, and found to be well adapted for the purposes indicated. They will be exercises, physical and mental, which have been proven successful in actual work, on actual persons. They will be so simple, and so fully described, that any one of average intelligence may readily apply and practice them without the need of a teacher. I feel that I am offering you something well 'worth while;' and I ask you to give my methods a fair trial, and thus demonstrate their value for yourself. To my mind, the old saying about 'a sound mind in a sound body' conveys an ideal well worthy of being adopted as a pattern by every man, woman, and child in the world. Let us adopt this idea, rather than to develop the mind at the expense of the body, or the body at the expense of the mind. Observe moderation and reason in all things. Avoid going to extremes, or becoming fanatical or bigoted, in either direction."

In this spirit I ask you to follow me in the succeeding papers of this series, which the editor of this magazine has kindly asked me to furnish for the magazine during the coming several months.

A secret pleasure often accompanies grief, and it is this which the most melancholy nation of earth has called "the joy of grief." But here lies the danger of sentimentality, both in life itself, and in its representation in poetry, when a man is always mourning and lamenting, without courageously rising to fresh effort. In this way we lose both heaven and earth, and retain merely a watery sentimentality.

—Arthur Schopenhauer.



# The Ascent Into Unity

By Carolyn Woodsworth

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The eighth of the Nine Stages of the Mystic Path, or the Steps of Initiation, is that known as "The Ascent Into Unity." This phase constitutes the subject of this paper.

In this stage, or step, the soul, which has suffered in the Descent into Hell of the preceding stage, is liberated and ascends into the Heaven of Conscious Union and At-One-ment. This is the goal of the mystics. It is the "Nirvana" of the Buddhists; the "Moksha" of the Hindus; the "Seventh Heaven" of the Christian mystics; the "Cosmic Consciousness" of the modern psychologists.

Here we find that toward which the soul of the mystic has been journeying—at least the outer portals through which it ultimately enters only to become merged in the Source and Origin from which all phenomenal being emerges and into which it must ultimately return. Here the soul of the mystic finds itself separated from the World Soul by only the thinnest and most tenuous dividing-wall of materiality. Here this dividing-wall grows thinner and thinner each year, until finally it disappears altogether when the soul leaves its tenement of clay for the last time, and then, like the iceberg which has drifted into the warm Gulf Stream and melts away its separate existence in the Inseparable Being of the Ocean, it enters into Perfect Oneness with the Ocean of Spirit.

A mystic writer tells us: "We deal here with the final triumph of the spirit, the flower of mysticism, humanity's top note: the consummation towards which the contemplative light, with its long slow growth, and its soul-storms, has moved from the first. \* \* \* The Unitive Life, though so often lived *in* the world, is never *of* it. It belongs to another plane of being, moves securely upon levels unrelated to our speech; and hence eludes the measuring powers of humanity. We, from the valley, can only catch a glimpse of the true life of those elect spirits, transfigured upon the mountain. They are far away, breathing another air; we cannot reach them. Yet it is impossible to overestimate their importance for the race. They are our ambassadors to the Absolute."

The same writer has presented us with the following very able classification of the chief characteristics of this state or stage of the Unitive Life: "The chief marks of the state itself are (1) a complete absorption in the interests of the Infinite, under whatever mode it happens to be apprehended by the self; (2) a consciousness of sharing Its strength, acting by Its authority, which results in a complete sense



of freedom, an invulnerable serenity, and usually urges the self to some form of heroic effort or creative activity; (3) the establishment of the self as a "power for life," a center of energy, an actual parent of spiritual vitality in other men. By collecting together these symptoms and examining them, and the lives of those who exhibit them, in the light of psychology, we can surely get some news—however fragmentary—concerning the transcendent condition of being which involves these characteristic states and acts."

Mechthild, a German mystic, reported that he saw the One Life as a flame or river of fire that filled the Universe; the illuminated souls of those who had reached the Unitive Life being as the glowing sparks therein—each spark being ablaze with that fire, yet still maintaining its distinctness. Ruysbroeck, another mystic, said that to him "every soul is like a live coal, burned up by God on the hearth of His Infinite Love." Jacob Boehme tells us to: "Behold a bright flaming piece of iron, which of itself is dark and black. The fire so penetrateth and shineth through the iron, that the iron giveth light by reason thereof. The iron does not cease to be; it is iron still; and the iron retaineth its own propriety: it does not take the iron into it, but it penetrateth and shineth through the iron. The iron is then iron, as well as before, free in itself: and so also is the source and propriety of the fire. In such a manner is the soul set in the Deity: the Deity penetrateth through the soul, and dwelleth in the soul, yet the soul doth not comprehend the Deity; the Deity comprehendeth the soul, but doth not alter it from being a soul; the Deity only giveth the soul the Divine Fire."

Richard, of St. Victor, five hundred years before the time of Boehme (though almost certainly unknown to the latter writer) expressed the same idea in almost the same terms, saying: "When the soul is plunged in the fire of divine love, like iron it first loses its blackness; then growing to white heat it becomes like unto the fire itself; and, lastly, it grows liquid, and losing its nature is transmuted into an utterly different nature of being. \* \* \* As is the difference between iron that is cold, and iron that is hot, so is the difference between soul and soul: between the tepid soul and the soul that is made incandescent by divine love." Using the same symbol and figure of the Divine Fire, St. Catherine of Siena says, speaking for the Divine Life: "These souls thrown into the furnace of Myself, no part of them remaining outside, but the whole of them being inflamed with Me, are like a brand wholly consumed in the furnace, so that no one can take hold of it to extinguish it, because it has become fire. In the same way, no one can seize these souls, or draw them outside of Me, because they are made **one thing** with Me through grace, and I never withdraw Myself from them by sentiment, as in the case of those whom I am leading on to perfection."



Ruysbroeck tells us: "Illuminated men are caught up, above the reason, into the domain of naked vision. There the Divine Unity dwells and calls. Hence their bare vision, cleansed and free, penetrates the activity of all created things, and pursues it to search it out even to its heights. And this bare vision is penetrated and impregnated by the Eternal Light, as the air is penetrated and impregnated by the sun. The naked will is transformed by the Eternal Love, as fire by fire. The naked spirit stands erect, it feels itself to be wrapped round, affirmed and fixed by the formless immensity of God. \* \* \* When love has carried us above all things, above the light, into the Divine Dark, there we are transformed by the Eternal Word who is the image of the Father; and as the air is penetrated by the sun, thus we receive in peace the Incomprehensible Light, enfolding us and penetrating us. What is this light if it be not a contemplation of the Infinite, and an intuition of Eternity?"

Amid the great variety of spiritual experiences recorded by the mystics, ancient and modern, occidental and oriental, we may always perceive a certain agreement upon three particular basic experiences, which may be stated as follows: (1) the experience of Absolute Being; (2) the experience of Absolute Knowledge; and (3) the experience of Absolute Joy. Mystics unrelated to each other in time or country have given in the same fundamental reports. The experience of Absolute Being is not the actual consciousness of **being** The Absolute, but rather as **being merged** in the great Wholeness of Life so strongly and unmistakably that Death becomes a laughable impossibility—a childish joke by which mortals are befooled. The experience of Absolute Knowledge is not the actual consciousness of the soul **being** Omniscient, but rather that All-Knowledge or Omniscience **actually exists and is present in Reality**. The experience of Absolute Joy, however, is immediate and directly present—the mystic always voices the report of his transcendental consciousness in words and terms of unlimited Joy. The Hindus sum up this consciousness as the perception of "Being-Absolute, Wisdom-Absolute, Bliss-Absolute," which they regard as the Threefold-Oneness of the Supreme Being.

The attention of many thinkers in the Western world who have had no previous knowledge of the existence of the great body of mystic experiences, records, reports and traditions, has been aroused by the work of the late Dr. Maurice Bucke, of Toronto, Canada; particularly by his statements in his principal book entitled "Cosmic Consciousness," in which he relates the mystic experiences of himself and his friends, together with illustrative examples gathered from the history of mystic experiences in all ages. Dr. Bucke's conclusions may be summed up in a few paragraphs, as here quoted; they will prove of



interest to any student of the subject of mysticism, or one whose attention has been attracted to the subject. Dr. Bucke says:

“Superimposed upon self-consciousness, as that faculty upon simple consciousness, a third and higher form of consciousness is at present making its appearance in our race. This higher form of consciousness, when it appears, occurs usually at the full maturity of the individual, at or about the age of thirty-five, but almost always between the ages of thirty and forty. There have been occasional cases of it for the last two thousand years, and it is becoming more and more common. \* \* \* Many more or less perfect examples of this new faculty exist in the world today, and it has been my privilege to know personally and to have had the opportunity of studying, several men and women who have possessed it. In the course of a few more millenniums there should be born from the present human race a higher type of man, possessing this higher type of consciousness. This new race, as it may well be called, would occupy toward us a position such as occupied by us toward the simple conscious ‘*alulus homo*.’ The advent of this higher, better and happier race would amply justify the long agony of its birth through countless ages of our past.”

Dr. Bucke says further: “In each case (of cosmic consciousness) \* \* \* among the unusual feelings the mind experiences is a sudden sense of being immersed in flame or in a brilliant light. This occurs entirely without worrying or outward cause, and may happen at noon-day or in the middle of the night. \* \* \* Along with these feelings comes a sense of immortality; not merely a feeling of certainty that there is a future life—that would be only a small matter—but a **pronounced consciousness** that the life now being lived is eternal; death being seen as a trivial incident which does not affect its continuity. Further, there is annihilation of the sense of sin, and an intellectual competency not simply surpassing the old plans but on an entirely new and higher plane.”

The following quotation from Yogi Ramacharaka, in his first volume on “The Yogi Philosophy,” serves to further illustrate this stage of mystic experience:

“These experiences of course vary materially according to the degree of unfoldment of the individual, his previous training, his temperament, etc., but certain characteristics are common to all. The most common feeling is that of possessing an almost complete knowledge of things—almost Omniscience. This feeling exists for only a moment, and leaves one at first in an agony of regret over what he has seen and lost. Another feeling commonly experienced is that of a certainty of immortality—a sense of actual being, and the certainty of having always been, and of being destined to always be. Another feel-



ing is that of the total slipping away of all fear, and the acquirement of a sense of certainty, trust and confidence, which is beyond the comprehension of those who have never experienced it. To some, these experiences come as a deep reverent mood or feeling, which take possession of them for a few moments; while others have seemed in a dream, and have become conscious of being surrounded by a brilliant and all-pervading light or glow. To some, certain truths have become manifest in the form of symbols, the true meaning of which did not become apparent until perhaps long afterward.

“These experiences, when they have come to one, have left him in a new state of mind, and he has never been the same man afterward. Although the keenness of the recollection has worn off (there remains a certain memory which long afterward proves a source of comfort and strength to him, especially when he feels faint of faith and is shaken like a reed by the winds of conflicting opinions and speculations of the intellect. The memory of such an experience is a source of renewed strength—a haven of refuge to which the weary soul flies for shelter from the outside world which understands it not. These experiences are usually also accompanied by a sense of intense joy; in fact, the word and thought ‘Joy!’ seem to be uppermost in the mind at the time. But it is a joy not of ordinary experience—it is something which cannot be dreamed of until after one has experienced it—it is a joy the recollection of which will cause the blood to tingle and the heart to throb whenever the mind reverts to the experience.”

And, so, from all sources come the same story. This experience of the illumined of the race is as well-authenticated as is any of the common experiences of the human mind. It will come to you who read these words—when you are ready, and not before you are ready—for none can escape his own good.

“Joy, joy, the glad news! For He whom we wait is risen!

He is descended among his Children—He is come to dwell on Earth!”

Everyone must use his own law of supply and demand. One law is to pay as you go. Put a price on it and someone pays you. Do not give anything for nothing; it will discredit you. The other law is that of giving and receiving. But do not go too far in the law of giving and expecting to be given to, or you will end up as an object of charity.

—Dr. Julia Seton.



# The Secret of Youth

By Julia C. Gray

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If you want to keep young, or to renew your youth, educate your protoplasmic cells. There is a scientific theory that we renew our fleshy cells daily, yea hourly, and that the whole body is renewed every seven years. By noon we have not the same cells with which we arose, and by night a further change has taken place in our physical composition.

While the divine life force is thus renewing our bodies, what are we, that is our spiritual part, doing? Anything to help it along? Usually, nothing at all. When we arise we think the same thoughts which have been ours on awakening nearly every morning of our lives. Most of them begin with the weather. What kind of a day is it, we wonder? A few, perhaps, mumble a few words of prayer, or think a few words sleepily, dimly, but it is the same old prayer day after day.

Divine energy is credited with being omniscient. This means more than mere human intelligence. It is something beyond our comprehension. If such a thing were possible, this Supreme Intelligence would be perfectly justified in becoming weary of the same hackneyed combination uttered carelessly, indifferently, just as a matter of form, but of course no account is taken of it. Our own limited human intelligence gets tired of it. Do not even the heathen who worship stone images and wooden gods constantly make offerings of fresh fruits and flowers? How much would it help their faith merely to pick up the old, withered, decayed offerings and throw them carelessly at the feet of their inanimate deities?

What do we offer to our divine life which we personify in the words "Our Father"? Same old devitalized prayer, same old words, same old thoughts, same old deeds. For these forms we ourselves have no respect, but we offer them in the hope that they will catch somewhere in the spiritual atmosphere, and save us trouble. We throw a wooden prayer at the feet of Divine Goodness! An offensive superannuated bouquet!

We grow old because we do not renew our physical cells by renewing our thoughts. It is easy as winking to change your habit of thinking if you will only keep your mind open, and there is no better way to keep youthful. The only reason our bodies grow old is because we mould them to that tendency by our thought habits. If we daily stamped our new cells with new, fresh thoughts we should soon experience a transformation in our bodies. Spiritual thinking opens the way to the new birth.



It is for this purpose that the body is made in the form of a flowing robe of flesh—that it may expand as our spiritual development requires. “Be ye transformed by the transforming of your mind” is one of the best thoughts for the early morning hours.

You think you haven’t time. Very well then, if you have not time to try to be young, what is the use of wasting thought on it? It only requires a little time each day. Snatch up some great, simple thought expressed by someone who has worked out a practical philosophy of life and lived well by it. You can turn it over and over in your mind while you go on with the day’s work, and think what it means, and put it into practice right where you are.

Best of all, manufacture your own thoughts. You should learn to respect your own thoughts even if they are yours, no matter how simple or crude the language in which they are couched. This will test and encourage your originality. Perhaps it is all that has kept you from being an Emerson—the mere fact that you did not think enough, and did not have proper respect for what you did think. Remember that it is your thought, and that it has its origin in your very best self, your divine self.

Instead of casting your thought ahead to your day’s work, when you rise think of the divine energy that surrounds and flows in and out of you. Think of your flowing, fleshly robe as you would like it to be—beautiful, glowing with health and life, clean and wholesome throughout. Instead of thinking about your breakfast, try a little discipline on your body. Teach it that you understand its needs, and that you will give them attention in due course, but that it shall not enslave your higher, better self.

To help youth along, you will do well to teach your body to get on with a much smaller quantity of food than the average body receives. Those cells would have a better opportunity to do their work if you did not clog them up with overdoses of food and sweets. It is good for them to become hungry, and difficult for them to do their work when submerged in fat. Stuffing a dairy cow with food makes her produce more, but she cannot perform her normal functions if she is laden with fat. Her master knows that full well, and prevents it.

Wholesome, refined food will make an elastic, youthful body. Small amounts of it will give the digestive machinery a chance to do its work efficiently and well, and will not require the muscles and organs to work overtime.

We overwork our bodies, undersleep them, worry and harass them, teach them vicious habits and unwholesome appetites, allow our minds to stagnate, and then wonder why we grow old. Those who handle



delicate instruments and fine apparatus as a part of their day's work, take the utmost care of them. Farm machinery grows old if it stands around in the weather and is not used. One of the things we persistently preach to the farmer is how to care for the machinery which he owns, so that he may extend its life to the utmost limit.

Any machine will do better work if used regularly and properly, but it will simply clog up and work as with leaden weights if it is oversaturated with oil or allowed to rust. It becomes squeaky and rheumatic in the joints. How heavy our feet feel and how stiff our joints are on certain mornings! We have to think for these inanimate machines to get them to do our work right. They are not endowed with intelligence or judgment. That is what we should do for a delicate instrument like the body if it is to work well for us and be a fit temple for the Living God.

But if we let it stand or sit around or get along without any particular attention, it will clog up and wear out by the time we have set for its life limit, and sometimes long before, according to the amount of neglect we administer to it. We have set a limit of three score and ten for the lifetime of our bodies, but a large percentage of us lose them long before that period is fulfilled. We stamp our cells early in life with that thought, and all our friends help us as much as they can with it while we are still children. As a reward for this, when we grow older the children help us on toward senility as fast as possible by thinking "old" at us, and talking "old" to us, and rubbing age in on us generally. Heredity is nothing but the transmission of old thought. If it is good thought it is all right, but only in that case.

Stamp your cells with the right thought as you grow them. "Behold I make all things new." Make your thoughts new by renewing them. If you allow your body to go without daily lubrication, thought lubrication, it will begin to decay, slowly but surely. You will complain because you have to employ a mechanic (a doctor) at a high price. He can only patch it up temporarily. He will never be able to make it as good as new. It can't be done by physical means, but you can do it by using the divine life force consciously, intelligently, and that is the easiest, most inexpensive and most satisfactory cure in the whole universe. It will save you worry about Immortality in the Flesh or loss of Youth, because you will have Immortality in just such measure as you will use the means to get it. The Almighty Equilibrium of the Universe will take care of all the rest if you do your part.

Your body is a flowing robe, but you must transform and renew it by the renewing of your mind. This is the method of culture for your physical part. When the universe has learned this, the great waste of physical life will cease.



# The Emotional Value of Music

By Teresa Ferrando

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Very few persons need any argument or proof to convince them that music has a very decided emotional effect and value. Even the most ignorant person knows from experience that certain kinds of music cause a feeling of sadness to steal over him, while other kinds cause him to be filled with feelings of courage, energy, ambition, or martial ardor. Certain strains produce a languorous feeling of ease, peace, or dreamy content; others awaken feelings and thoughts of love and romance; others bring a vague sense of longing, regret, or unsatisfied ambition. Certain selections fill our eyes with tears; while others incite us to action.

In certain of the higher class of operas we find that the music itself arouses in ourselves the feelings which the characters are supposed to be experiencing, even though we do not understand the words nor witness the performers gestures. Wagner's operas are particularly marked in this respect. Those who have not had the advantage of hearing the music of the opera have experienced the same emotional reaction to the music accompanying certain noted "moving pictures," for instance "The Birth of a Nation" as presented by that master of the motion picture, Griffith; or the later production, "Intolerance," of the same producer and artist. Griffith, or those associated with him, have skilfully selected the particular music which will arouse the particular emotion intended, and the success of his productions are largely due to this fact. Whoever has witnessed the first named production is not likely to forget the effect produced upon him or her by the blaring notes accompanying the Ride of the Clansmen on the screen; nor the harsh, terrifying discord which accompanies the battle scenes. Who can fail to be thrilled by the bugle notes accompanying military scenes on the stage, whether the picture be presented directly by the actors themselves or by their photographed counterparts.

H. L. Mencken, in a recent magazine article discussing the questions of Art and Sentiment, says: "Brahms' fourth symphony has no sentimental significance; it is empty of all piety, patriotism, and amour; it represents no object or idea; it symbolizes no recognizable emotion. And yet, as everyone knows, it is a superb work of art, and its appeal to the aesthetic centres is almost overpowering. Contrariwise, Sibelius' 'Finlandia' awakens the emotions like a call to arms. In it there is revolt, heroism, the cry of an oppressed people; it stirs the heart as effectively as Schubert's 'Standchen'



caresses the lachrymal glands. And yet, at bottom, it is a cheap and insignificant piece of work, without either novelty in design or ingenuity in execution."

Mr. Mencken brings out the point that I am touching upon in this paper, namely, that independent of the artistic value and technique of a musical production, there may be found in it certain vibrations which tend to awaken certain emotional states in the soul of man. Often the simplest ballad seems to be filled with certain qualities which, independent of the words or associations connected with the song, awakens within us certain unmistakable feelings. Certain plaintive melodies never fail to bring about this emotional reaction in the case of the masses of persons; and even those who would sneer at the artistic valuelessness of such music, are subject to the emotional appeal contained within its notes.

There is a close correspondence between color vibrations and sound vibrations. Certain persons of a highly developed artistic sensitiveness testify that certain music frequently awakens within them the sensations usually accompanying certain colors—they "hear the colors." On the other hand, some persons say that certain colors cause the impression of certain kinds of music to be awakened within them. Some have even gone so far as to prophesy that in time the human race will so develop this faculty that it will be possible to produce within one the effect of an elaborate musical composition, by a skilful arrangement of colors; or to paint a beautiful picture by certain musical productions—many artists claim the latter experience even at the present time.

Ribot says: "Music acts universally. It creates dispositions depending on the organic state and on nervous activity, which we translate by the vague terms joy, tenderness, serenity, tranquillity, uneasiness, etc." Beauquier says: "Musical art is the art of sensibility par excellence, since it regulates the great phenomena of vibration into which all external perceptions resolve themselves, and transfers it from the region of the unconscious, in which it was hidden, to that of consciousness." Havelock Ellis says: "In music the most indefinite and profound mysteries are revealed and placed outside us as a gracious marvellous globe; the very secret of the soul is brought forth and set in the audible world. That is why no other art smites us with so powerfully religious an appeal as music; no other art tells us such old forgotten secrets about ourselves. It is in the mightiest of all instincts that music is rooted."

But the strong emotional appeal of music does not consist alone of its vibrations. Much of its power depends upon its manifestation of the Law of Rhythm—that law which is found operative on all



planes of life, mental and physical and probably spiritual as well. Well have the ancients declared that "Everything beats time." Everything has its rhythmic swing, or circling. Without rhythm there would be no procession of events, no movement of things, no involution, no evolution. From the beat of the heart, the rise and fall of the tides, the alternation of day and night and the seasons, up to the movements of the great suns in space, Rhythm manifests its power. And, in some subtle way, the rhythmic beat of music awakens a response in our emotional nature. From the rude drum-beat of the savages to the refinements of rhythmic expression in our highest form of musical composition, seems a long distance—yet the difference is merely one of degree and not of kind, for Rhythm is master in all such expressions, high as well as low.

Schopenhauer departs for a moment from his pessimism to point out to us that in music the Spirit of Life—the World Will—rests from its ceaseless strivings in the outer world, and in a detached way lives and manifests itself in the rhythm and vibration of musical sound. Music, he says, is the very Heart of Life—Life viewed from within, rather than from without. Music, like Life, he says, is eternally moving, striving, changing, flying, struggling, wandering, returning to itself, and then beginning afresh in all its fullness of power. This is the reason, he adds, that the soul wearying of the tumult and shouting of the world of outward striving finds solace, rest and peace in music; and is able to live in a world of music, oblivious to the activities going on outside of that world within.

It is becoming known that the therapeutic value of music is very great. Many patients suffering from serious ailments have been relieved and cured by being placed in the proper musical atmosphere. Patients in insane asylums have been greatly benefited by having music of a certain kind played in their presence. It is very likely that in the coming years this subject will be fully investigated, and reduced to a practical, workable basis of application and treatment. In the same way, it is very probable that music will play its part in the scientific training of character and mental traits. Even today there is work along these lines being performed in a quiet way, unknown to the incredulous, scoffing materialistic world. There is developing a steadily increasing interest in Nature's Finer Forces, notably those forces which manifest as Color and Musical Sound. Perhaps the old occult teaching on this subject will be given to the world once more—the time seems to be ripe for it, in the opinion of many careful thinkers.

**The Cell is more than the Shell. When one of these  
twain must perish, let us see to it that it be the Shell.  
—Allen Upward.**



# Past Clairvoyance

By Swami Bhakta Vishita

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In what is known technically as Past Clairvoyance we have the manifestation of clairvoyant vision in the direction of scenes and occurrences of the past. In this phase of clairvoyance the seer perceives the events and scenes of past time just as clearly and plainly as if such were present before him at the present moment. Just as in the case of Distant Clairvoyance it is just as easy to perceive things and events at a great distance as those at a slight distance, so in the case of Past Clairvoyance, it is just as easy to perceive the things and events of five thousand years ago as those of five days ago, or five minutes ago. The principle involved is the same in each case.

To persons first investigating the phenomena of clairvoyance, however, there seems to be a much greater mystery in the case of Past Clairvoyance than in the case of Distant Clairvoyance. To such persons it seems that while the perception of distant objects, scenes and events is wonderful and mysterious, still at the last it is merely the perception of **something that is in present existence**—the extension of one's visual powers over a greater space so as to include objects and scenes now in existence, or events now actually occurring. The idea of a physical instrument, the telescope, helps them to understand the process, at least in a way. But when it comes to the perception of things, scenes and events **which are no longer in existence**—something that has passed out of existence—the mystery is increased, and incredulity becomes more insistent. But to the advanced occultist there is really no more mystery or wonder about Past Clairvoyance and about Distant Clairvoyance—both are seen to be perfectly natural phenomena, both having counterparts and correspondences on the physical plane, as we shall now see.

For physical-plane correspondences and counterparts of Past Clairvoyance we do not have far to look, for they exist on all sides of us. When we withdraw a heated stove from a room, the heat remains in the room. Likewise though the perfume on the dress of a woman may have long since passed out of the room, it has left behind it evidences of its existence; in fact, it really continues to exist in the room and to be perceptible to the senses. The wake of an ocean steamer is often visible for hours after the ship has passed out of sight. In the same way all causes may be said to continue to exist in their effects. But we have a much more striking illustration and correspondence in the case of the transmission of light from the distant stars, which we shall now consider.



Light travels at the rate of 186,000 miles per second. A "light year" to astronomers means the distance traversed by a light wave (at the above stated rate of travel) during the period of one of our earth years. Some of the distant stars are estimated to be fully one thousand light years distant from us; or, in other words, **the light we now perceive as coming from them really is the light that left them one thousand years ago.** If one of these stars were to be destroyed, observers on this earth would not become aware of it for a thousand years. **The star whose light we now perceive may actually have been destroyed nearly one thousand years ago.** Other stars are only one hundred light years removed from us in space; others only a few years; others only a few hours. But the principle is just the same in all cases, namely, that **we see the stars not as they are at the present moment, but as they were when the light left them,** perhaps many years ago. Thus we may perceive events long after their happening.

If our physical vision was sufficiently powerful to magnify objects on the stars, or if we had instruments to do this for us, we could actually witness scenes, objects, persons and events which had passed out of existence a thousand years ago. Their records are present in these light waves from the stars, and all that is needed is an eye or telescope sufficiently strong to register them upon our mind. In a fanciful story written by Camille Flammarion, the French astronomer, many years ago, the principal character relates how, traveling in the astral body, he was able to witness the events of the French Revolution which had occurred many years before, by simply proceeding to the necessary distance and there perceiving the registered records in the earth light waves traveling through space at the rate of 186,000 miles a second. In fact, by getting at the right distance he was able to see even the events of his own childhood and youth, every event of his life, in fact, up to the moment of his leaving the earth. This story, fanciful as it is, nevertheless is based upon scientific facts, and its happenings would be quite possible for a being capable of traveling at a sufficiently rapid rate through space, and also possessed of the power of magnifying the records of the light rays. In fact, a person on earth possessing the power of Distant Clairvoyance might be able to duplicate these feats, providing he were able to come in rapport contact with one of these light waves bearing the past-time records. Think over this for a moment, and you will grasp the point of the statement.

But, however, this is but an illustration of the correspondence on the physical plane of certain things on the astral plane. Past Clairvoyance is not dependent upon light waves, or any other physical-plane



phenomena. It depends altogether upon the phenomena and facts of the astral plane. In short, **Past Clairvoyance depends for its material upon the presence of the Akashic Records of the Astral Plane.** Without the existence of these Akashic Records, and the access thereto on the part of astral senses of the clairvoyant, Past Clairvoyance would be impossible. We see then that in the Akashic Records we have the solution of the great mystery of the astral perception of objects, persons, scenes and events that have long since passed out of physical existence. It behooves us then to consider and examine into the nature of the Akashic Records.

The Akashic Records of the Astral plane (or as some ancient occultist preferred to call them, "The Records of the Astral Light") are the impressions of events upon the physical plane which have been transmitted to that very subtle and tenuous phase of substance known as Akasha (this Akasha being the most ethereal phase of substance possible of existence as matter). These Akashic Records may be called the "substantial memory of the universe." Upon the substance of the Akasha is registered the records of every event, thing, object, happening or activity of the universe, from the very beginning of the Cycle of the present universe. These records persist until the ending of that great Cycle.

The clairvoyant whose powers of Past Clairvoyance have been developed manages to come into more or less complete rapport contact with the Akashic Records, and thus to read from them what he sees there. There is of course many different degrees of power and development among clairvoyants of this class; and as a result we have many different degrees of correctness in the readings. Some persons have merely a glimpse as through dim glasses; and some get merely distorted reflections similar to the reflection of a scene in the troubled waters of a lake. Others see far more clearly; but it is reserved for the very advanced occultist to read the records as he would read the scene before him on the physical plane. Hence, we must always beware of taking too literally the report of the clairvoyant manifesting this phase of power. We must use common sense here, just as we do regarding the happenings of the physical plane. The seer does not become infallible simply by reason of the perhaps only faint development of his clairvoyant vision—he is not suddenly gifted with omniscience, as many seem to suppose. There is always the element of error and imperfect visioning.

A writer on the subject who has devoted much study and actual experiment to this phase of occult phenomena, says: "Comparatively few accounts of persons possessing this faculty of looking back into the past are to be found in the literature of the subject, and it might there-



fore be supposed to be much less common than prevision. I suspect, however, that the truth is rather that it is much less commonly recognized. As I said before, it may very easily happen that a person may see a picture of the past without recognizing it as such, unless there happens to be in it something which attracts special attention, such as a figure in armor, or in antique costume. \* \* \* It is probable that occasional glimpses of these astral reflections of the Akashic Records are commoner than the published accounts would lead us to believe."

"As usual, we find examples of all degrees of the power to see into this memory of nature, from the trained man who can consult the record for himself at will, down to the person who gets nothing but occasional vague glimpses, or has even perhaps had only one such glimpse. But even the man who possesses this faculty only partially and occasionally may still find it of the deepest interest. The psychometer, who needs an object physically connected with the past in order to bring it all into life again around him; and the crystal-gazer who can sometimes direct his less certain astral telescope to some historic scene of long ago, may both derive the greatest enjoyment from the exercise of their respective gifts, even though they may not always understand exactly how their results are produced, and may not have them fully under control under all circumstances. In many cases of the lower manifestation of these powers we find that they are exercised unconsciously; many a crystal-gazer watches scenes from the past without being able to distinguish them from visions of the present; and many a vaguely-psychic person finds pictures constantly arising before his eyes without ever realizing that he is in effect psychometrizing the various objects around him as he happens to touch them or stand near them.

"It would be well for all students to bear in mind that occultism is the apotheosis of common sense, and that every vision that comes to them is not necessarily a picture from the Akashic Records, nor every experience a revelation from on high. It is better far to err on the side of healthy scepticism than of over-credulity; and it is an admirable rule never to hunt for an occult explanation of anything when a plain and obvious physical one is available. Our duty is to keep our balance always, and never to lose our self-control, but to take a reasonable, common sense view of whatever may happen to us."

"Mind is the infallible weaver of destiny; thought is the thread; good and evil deeds are the warp and woof; and the web, woven upon the loom of life, is character.

—James Allen.



# Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

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## YOU SEE, IT'S LIKE THIS—

I have received quite a number of letters in criticism of my talk about the New Thought Congress which appeared in the November number of the magazine. Some patted me on the back, and some slapped me on the wrist—but I liked them all, for it's all grist that comes to the mill, and all criticism is by me converted into experience and stored away for future use. Here are a few samples of the "slappy" kind which may interest you; together with some remarks of my own on the subject—the "pat on the back" kind I shall keep to myself. I shall have no more to say on the subject, in this department at least—there are too many other subjects pressing forward for discussion.

## WHY SO HOT, LITTLE MAN?

P. J. B. writes: "Ah, ha! William Walker; I've caught you napping. Is the fellow who is always telling us to gaze at the stars, and listen to them saying 'Why so hot, little man?' the same fellow who got so hot under the collar about certain tendencies in New Thought which came to the surface at the New Thought Congress? O consistency, thou art a jewel. As you, yourself, say in the December number: 'Poor Infinite, with no one to tell it what is going on!' Ah, William dear, why don't ye take a dose of yer own pet medicine?"

Good shot, P. J. B.! You hit the bull's-eye fair and square that time. I don't at any time pretend to be consistent at the expense of new insight, it is true; but this isn't a case of that kind, I freely admit. I can't prove an alibi—there is nothing left for me but to plead guilty and throw myself on the mercy of the court. Kindly temper justice with mercy; my lords! I'm old enough to have known better—and I **did** know better, but I did the foolish thing anyway.

I was like the little girl whose mother told her to keep out of the blackberry patch—if she was tempted to indulge in the forbidden fruit she was to say "Get thee behind me, Satan!" Shortly afterward she was caught with blackberry stains on her hands, face, and frock; and admitted the offense. When asked why she hadn't done as instructed when temptation presented itself, she replied: "Well, mother, I **did** tell Satan to get behind me, and he **did** get behind me—but then he **pushed me right in!**" Well, that is the way it was with me; I felt like



a little girl friend of mine (aged six years) whose mother caught her one day singing these startling words: "The debble's in me, as big as a horse, as big as a horse, as big as a horse!" The Devil got into me, as big as a horse; and, in response to my commands to get behind me, he not only got behind me but also "pushed me right in." "I didn't want to do it—he made me do it!" as the song says.

And, after all, it "started something," and served to prevent stagnation. I am afraid, however, that I'm not a very repentant sinner, after all. But, all the same, P. J. B. is right about the matter. I "fell down" when it came to viewing the subject in question sub specie eternitatis—under the aspect of the eternal; I failed to remember the delicious irony of the old epigram: "**Poor God, with no one to help him to run the universe!**" Keep it up, good friends; when you catch me forgetting these fundamental things, just poke me up a bit. We all need these gentle reminders, "lest we forget, lest we forget."

### ECCLESIASTICISM VS. RELIGION

T. V. M. writes: "In view of your other writings, I cannot understand your attack upon religion, as contained in your article on 'Churchianity' in your magazine for November. Will you not kindly explain your position, for there must be some mistake."

I am utterly unable to understand how anyone could have read carefully my remarks in re "Churchianity" in New Thought, and then have construed them into an attack upon religion. I shall not argue this matter, my good sister: I shall content myself with asking you to again read the article in question, this time carefully and with discrimination—I think that this will answer your question without further words from me.

To others, however, I wish to say that I made a decided, positive, and certain distinction between that which I have called "Churchianity," and what I call "Religion." To me, **religion** is the inner experience consisting of the recognition and realization of Supreme Being (under what name this may be known), and the outward expression and manifestation of that inner experience. By "Churchianity" I mean the adherence to the outward forms, ceremonies, and other formal observances which may be grouped under the general term "**ecclesiasticism**," which is defined as: "strong attachment to ecclesiastical usages, forms, etc."; the term "ecclesiastical" meaning: "of or pertaining to the church, or its organization or government." The essence of ecclesiasticism, or "Churchianity," is **priestcraft**, which means: "priestly policy, especially when based upon selfish designs."

To my mind, priestcraft and ecclesiasticism appear to have done more to deaden the spirit of religion—more to defeat its advancement—than all the anti-religious forces arrayed against it. They have



smothered the spark of Truth with the dead ashes of form, creed, and outer observances—they have tendered to mankind the stone of words, when the bread of the Spirit was asked for. Students of religious history are well aware that the priesthood has almost uniformly been faithless to its trust—has almost invariably sooner or later prostituted the spirit of the Truth that had been intrusted to it, and allowed the sacred flame to burn low, or even become extinguished. The history of the religions of Brahmanism, or Buddhism, and of Christianity furnish ample proof of this statement.

There is a something inherent in the touch of priestcraft and ecclesiasticism that seems to taint and poison the nourishing meat of religion. Sooner or later every established and organized religion becomes so deadened and corrupt that it requires reformation and revolution—the reformed church in time falling into the old error, and requiring a new revolution and awakening. There are individual priests, of course, who are true to the Spirit and the Truth—I have known some of these (though some of the best have been crucified by their congregations)—but the great body of the priesthood of all religions is wedded to ecclesiasticism, and is divorced from the Life of the Spirit.

Gautama, the Buddha, conducted the greatest reformation ever known in India. He overthrew the Brahministic ecclesiasticism of his day, and apparently buried it forever. What is the result? Today the spirit of the original Buddhism is almost altogether absent in the Buddhist Church; and in its place is all the ecclesiasticism which its founder so vigorously condemned. In India proper it has been swallowed by the orthodox church—and elsewhere it exists only as an established ecclesiastical church, with elaborate ritual and complicated creed. If Gautama could revisit his Church today, he would be heart-broken—he would hasten back to the Parinirvana from which he had emerged, never again to leave it.

The case of the Christian Church is equally illustrative of the principle named—the blight of ecclesiasticism. I need not go into details—I would simply bid you read the words, and the history of the life, of Jesus the Christ, and then look at the established organization and institution which bears his name today. Do this and you will be prepared to appreciate the pathetic irony of a little fable I recently read, which runs as follows: A sad-faced stranger, visiting an ultra-fashionable church, was seen to shake his head sorrowfully and leave the building, showing signs of discouragement and grief, murmuring: "The Pharisees rule; religion is dead." When reproved by one of the ushers standing at the door, and told by him that: "You must be an infidel; you certainly are not a Christian," the sad-faced stranger replied:



"No, I am only He who tried to save the world from all of this vain-glory and ostentation, this hypocritical self-righteousness, this smug complacency and cant phraseology—I am not a Christian, I am only the Christ!"

So, friends, you see what I meant. I was not trying to do away with religion—rather was I trying to save it from its false friends. I was not trying to make New Thought irreligious—I was merely trying to prevent it from being carried away by the ecclesiastical tide which is sweeping toward what I have called "Churchianity." That's all. I have merely tried to echo the words of Carpenter when he tells us to:

"Let not the Flame die out! Cherished age after age in its dark caverns—in its holy temples cherished—fed by pure ministers of Love—Let not the Flame die out!"

But I have said my say—I have voiced my protest—hereafter I shall hold my peace. Let the children "play church" all they want, if they feel like it. Let them organize and institutionalize and churchify themselves into a state of ecclesiastical trance, if they enjoy it. I shall rest content with the result, whatever it may be. I shall strictly mind my own business, and allow the Infinite to run things without my officious aid—it is perfectly capable of conducting the matter without my assistance and advice.

Hereafter, I shall say with good old Walt Whitman: "I am neither for institutions, nor against institutions"—for what are institutions to me, after all? No, this is not defeat, nor discouragement, nor even disgust (even this last has passed)—it is merely the return of sanity and sense of right proportion and values, plus my sense of humor which evidently had been taking a vacation. It is a case of "Let the children play"—that's all! A very wise woman once said to me: "**The expression of the final philosophy is this: 'It is to laugh!'**" And so say I—but it takes a very wise person (like the wise woman, and myself, and **yourself**) to perceive the wisdom therein contained! to the foolish, it seems like the veriest foolishness. It's all a matter of viewpoint, you know.

\* \* \* \* \*

My intention was to emphasize the importance of individuals standing upon their own feet, instead of sitting at the feet of others—of standing supported by their own foundation of faith and realization, instead of leaning upon others for support—of thinking their own thoughts, and building their own creeds, instead of thinking only the thoughts of others, and adopting the creeds handed down to them by ecclesiastical authority. I sought to emphasize the important fact that Truth is to be found within one's own soul, rather than outside of oneself. I utterly overlooked the fact that here, too, as in every other



phase of life, the Law of the Opposites is in operation. I forgot that many are so constituted that they cannot as yet think for themselves, or act for themselves—they are in the spiritual and mental stage of infancy where the spiritual wet-nurse or mental nursing-bottle seems to be necessary for their existence. And, who or what am I to object?

Why should I disturb myself about these things—there is a Law governing the evolution of things. One cannot put a quart of Truth into a pint jug. Neither can one make a three-year-old colt in a second of time—even Omnipotence cannot do this as it has been well said. No one can escape his own good, Emerson tells us; and no one can have his own good forced upon him until he is prepared to accept it. Each attracts his own to him—each gets what he needs at his particular stage of development. The Law which hurries not, yet rests not, has these matters in charge. Why should I worry? Can I not live according to the old rule:

“By thine own soul’s law learn to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer.”

And if New Thought should decide to Churchify itself—and I believe that it is well on the road to it—what of that? There is plenty of room on the hills for myself, and others who think as I do—the air is fresh and stimulating on the hills, so why worry about those breathing the stuffy atmosphere of the ill-ventilated “churches” of the New Thought down in the valleys below; why indeed? Let ’er go! I am still Here, in the Now. So on with the ecclesiastical dance—dance ye to the tune of the priestly fiddlers! You cannot rob me of the fun of looking in the window and laughing at you, anyway!

### WHO SAID “GOAT”?

Here’s a good one, right off the bat and coming straight and strong!

K. G. B. writes: “In your ‘Heart-to-Heart Talks’ about the I. N. T. A. Congress—in the first part of it, I mean—you voiced my sentiments exactly as to the nature of the program for the next Congress. But when you got through with that part of it and began to rant and tear about the danger of New Thought becoming ‘Churchified,’ and that there must be no steam-roller, no inside ring, and about the Caesars and Brutuses, etc., etc., I knew that you belonged to the ‘goats’ without your saying so. You say: ‘We prefer to do business direct with the Infinite—we do not need any middlemen here.’ Well, that is just the way in which we can keep the Alliance off the rocks. Deal directly with the Infinite in all these who seem to be flying off on a



tangent. All of this gibble, gobble, gabble is just the rough outside of the diamond being chipped off. They've got to express themselves somehow, in order to get it out of their system. Real New Thoughters should be big enough to give them a chance. Who else would? I know that God Almighty—that's my name for IT—is our leader. Keep our eyes on Infinite Truth and nothing shall be impossible with us. Now, William, keep your eyes on the Infinite, and let all the rest of the ones who really know do the same, and what can't we do? Keep the vision. God bless you. Your magazine is a big inspiration to me."

That's what I call a good letter. I don't know the full name of the writer—but she's one of us, that I do know. And she is right when she tells me to keep my own eyes on the Infinite—those who do this escape the sight of many things they don't happen to like. Like the first correspondent quoted in this talk, she practically tells me to take a dose of my own medicine, and not attempt to tell the Infinite how to run things; and at the same time she also tacitly asks me: "Why so hot, little man?" I can stand being called a "goat," and told that I "rant and tear," any old time, providing that I am finally told "God bless you!" Good work, sister—keep an eye on me, and poke me up when I seem to be getting sidetracked. Come again!

### DRAW THE CIRCLE WIDER!

Here is another letter I shall include in this talk. It serves to bring out two important points:

A. E. writes: "Regarding your article entitled 'Thoughts About the New Thought Congress,' in the November number of your magazine, I wish to say a few words. (1) I would call your attention to the third paragraph on page 437. I fully agree with your point of view so far as we are concerned, but the multitude wants and needs organization as yet. I know from personal observation that many of the New Thought people like titles and offices as well as Church people, and it is an open question if the man with a large title and small knowledge does not reach people easier than the man with large knowledge and a small title. If we only know how much we ought to know in order to know how little we know. (2) From my own point of view, leave out the word 'not' in the third line on page 436, and the rest will fit in nicely—for I consider real New Thought as exclusively Christian. New Thought is to know the meaning of Christianity, not Churchianity; the Church is as yet too much occupied with Jesus, while the principles of New Thought are Christian. When the so-called Christian Church will through its adherents exemplify the Christ Life, they will all be New Thoughters.

Well, perhaps the best way to comment on this letter is to take it up in sections as indicated by the number of each clause (in this con-



nection let me say that the numbers of the clauses of the letter, as shown above, were added by me for purposes of convenience in answering, and were not in the original letter):

(1) I prefer to let my readers pass on this question of whether the end justifies the means in this case—it may and it may not; as the correspondent says “it is an open question.” I will say this, however, that from all the surface indications the masses of the people attracted to New Thought **do** seem to like the Church and priest idea. **The most prosperous New Thought bodies use the terms of Churchianity**, and the tendency certainly seems to be in that direction. In Chicago, last Sunday, I looked over the advertisements of New Thought meetings, and I noticed that every blessed one of them was headed “New Thought Church,” or some similar title. There is no use in dodging this fact, or apparent fact—I do not favor the ostrich policy. It would seem that the masses of New Thought folks like to “play church”—joy be with them in their harmless childish amusement.

We must never forget, however, that there are many, very many, persons interested in the New Thought movement who never attend any of these New Thought Churches at all—they either attend their own churches, or else stay at home or go to the parks on Sunday. The “play church” New Thought folks are more in evidence, that’s all—the others won’t stand up to be counted, so we don’t know how many of them there are. I, personally, am an Unchurched New Thinker, and most New Thought folks whom I meet personally happen to be in the same boat—but the Church crowd are more in evidence, I admit. I do not know just how a vote would result, and to tell the plain truth I don’t care—I have recovered from my spasm of protest.

My present attitude in the matter is this: Let the individuals do just as they feel like—I am not running the universe, nor even the New Thought Movement. Both are in capable hands, so “I should worry.” Personally, of course, I still refuse to be corralled, roped, and branded—I prefer to remain a maverick with a wide range around me! but that has nothing to do with the rest of you folks. If you feel more secure in being fenced in, and more distinguished when you carry the fancy brand on your flanks, then “go to it,” and God bless you, say I! This is the last time that I shall speak on the subject in these columns, at least so far as I now know.

(2) No, brother, I can’t agree with you that “New Thought is **exclusively** Christian,” even when you explain that by Christianity you do not mean Churchianity. True New Thought is bigger than any one great division of religious thought or spiritual interpretation. I fail to see why a Jew cannot be as good a New Thinker as his Christian brother—often he actually is as I know from experience. There is not a single basic principle of the New Thought that cannot be accepted



as true by an intelligent Jew as by an intelligent Christian. And I do not know why an intelligent Buddhist, Brahmin, Jain, Parsee, or Zoroastrian, cannot be as good a New Thinker as the best Christian. Yes, even a Mohammedan, providing he has the insight into Being that is required of those of any faith in order to understand New Thought principles.

This idea of a Mohammedan being a good New Thinker may surprise, and even shock some of you—but remember that there are Mohammedans and Mohammedans, just as there are Christians and Christians. All Christians are not New Thinkers—neither are all Mohammedans—but all have the chance to be, in spite of their religious differences and not because of them; they're all in the same boat. You doubt this? Then listen to the following quotations from two Mohammedan writers, both mystics and illumined souls—maybe you will change your minds. Here they are:

Baba Kubi of Shiraz voices his mystic insight in these words:

"In the market, in the cloister—only God I saw.  
In the valley, on the mountains—only God I saw.  
Him have I seen beside me, oft in tribulation,  
In favor and in fortune—only God I saw.  
In prayer, in fasting, praise and contemplation,  
In the religion of the Prophet—only God I saw.  
Neither soul nor body, phenomena nor substance,  
Qualities nor causes—only God I saw.  
I opened my eyes, and by the light of His face around me  
In all mine eyes discovered—only God I saw.  
Myself with mine own eyes, I saw most clearly;  
But when I looked with God's eyes—only God I saw.  
And lo! I was All-living—only God I saw!"

Another Mohammedan mystic, whose name has escaped me, tells the following fable which we Christians may well take to heart. Thus runs the fable:

"Four travelers, a Persian, an Arab, a Turk and a Greek, met at the inn, and decided to combine their funds and have a meal together in common. Each contributed equally—each ten paras, all that they possessed. Then came the placing of the order. The Persian wished to have Inghur; the Arab wished Ineb; the Turk wished Uzum; and the Greek wished Staphilion. But as they did not understand each others' terms, they disputed vigorously, and were about coming to blows when a peasant entered with a basket of grapes. Understanding all of the terms used by the disputants, he pointed to the grapes and explained to them that each had been calling for grapes, but each using a different term for them because of the difference in tongues. When they saw the grapes each said, "Yea, verily; that is what I wished"—and all were satisfied, and the meal was eaten in joy and harmony. Each had the same thought, and the same desire—but the difference in terms had brought them to the verge of blows."

Ah no, friend A. E., the New Thought wisdom, and joy, and satisfaction is not "exclusively Christian," nor exclusively anything else.



It is not **exclusive** at all—it **excludes** no one who reaches out for its **Message**. It is **inclusive**—it includes its own, be they Christian or “heathen,” in one great Union. It “takes its own wherever found, on Christian or on heathen ground.” And its own come to it, inevitably, invariably, and infallibly—for “they cannot escape their own good.” “When the Pupil is ready, the Master appears.” Let us once more take a good look at that little poem of Edwin Markham, that I quoted last month—it will do us good, each of us, all of us:

“He drew a circle and shut me out,  
Heretic, rebel, a thing to flout;  
But Love and I had the wit to win:  
We drew a circle that took him in.”

### MY PERSONAL RELIGION

Here is the last letter that I shall quote in this talk. It serves to show how practically impossible it is to prevent misunderstanding when the subject of religion is introduced and discussed; and it also serves to draw from me a general statement of my own personal religious conceptions. Here is the letter:

B. M. K. writes: “I think that in justice to your readers you should give us at least a general idea of your own religious convictions or conceptions. In some of your writings I have discerned a high religious conception and spiritual insight, but in your article attacking what you call ‘Churchianity’ in *New Thought*, you have seemingly arrayed yourself on the side of irreligion and anti-religion. Have you turned Atheist? I think that it is time that we ‘smoked you out,’ and made you show your real colors. If you have the courage of your convictions, now is the time for you to display it; or else forever afterward hold your peace on the subject.”

Very well, friend B. M. K.—here is where I get “smoked out,” and made to show my “real colors.” I trust that you will display the same fairness in your judgment, that you demand of me in my statement.

In the first place, I am not an **Atheist**—rather am I a **Super-theist**. Not only do I believe in a Supreme Power, but I believe in no other kind of Real Power. In the second place, I am not anti-religious, or even, irreligious. On the contrary, I am so positively religious that I **accept as true the essence and spirit of ALL religions**—I accept them **each and all** in essence and spirit, **rejecting none**—the dross I discard, leaving it for those who fatten on such things. And, I have never been disappointed in finding this fundamental essence and spirit of Truth beneath the surface of any and all religions—this esoteric spirit beneath the exoteric body of the doctrine.



Here is the first clause of my personal Credo: "I believe in **THE INFINITE**—that eternal, indivisible, and immutable Reality which, in Its One-All Presence-Power, underlies and supports that ever-changing procession of events that we call the World, which is merely a bagatelle creative manifestation of Its Omnipotence."

But, I confess myself utterly incapable of conceiving of any finite qualities, properties, or characteristics being logically attributed to The Infinite. Such attempts seem to me to be the work of childlike minds, and naive judgments. Like Spinoza, I feel that "to define God is to deny Him!" The theologians of the Western religions have failed to emphasize this inevitable, invariable, and infallible report of reason extended to its full powers, though many of our philosophers have asserted its truth. The oriental theologian, on the contrary, perceives its truth; and in at least his esoteric teachings fully emphasizes it.

The Brahmans say: "The Essence of Being is without attributes, formless, devoid of distinctions, and unconditioned; it is different from that which we know, and from that which we do not know; words and thoughts turn from it without finding it, and the wise answer only by silence all questions concerning its nature." They content themselves with answering "neti, neti," "not this, not that," to all suggestions of qualities, properties, and characteristics as attributes of The Absolute One; their only assertion regarding it being: "**IT IS!**"

The Buddhists maintain even a greater reserve regarding The Infinite—so much so that many Western writers even have asserted that Buddhism denies the existence of an Infinite. The Buddhist sages say: "The imagination, the understanding, and abstract thinking will always strive in vain to represent The Infinite; for no form of finiteness (to which thought and speech also belong) can express the Infinite! nor can that which is timed express the Timeless and Eternal; nor can thought resultant from the chain of causation grasp the Causeless or Self-existent. While religions have nevertheless attempted this, such attempts have only led to vain speculations, empty assertions, imaginative fiction, and to strife and misunderstanding—yea, even to war, murder, and horrors of all sorts. Therefore, we set aside all such speculations and vain disputes, and do not busy ourselves with them."

Edwin Arnold, in his great poem "The Light of Asia" expresses the Buddhist principle regarding the definition of The Infinite in finite terms, in the following words which fit perfectly into my own thought:

"Om Amataya! measure not with words the Immeasurable;  
Nor sink the string of thought into the Fathomless.  
Who asks does err; who answers errs; say naught!



Shall any gazer see with mortal eyes;  
 Or any searcher know with mortal mind?  
 Veil after veil will lift—but there must be  
 Veil upon veil behind!"

And, as for this world of phenomenal appearance—this world of manifestation of change, becoming, and passing away—what of that? you may ask me. Well, to me this entire universe of ever-changing forms, events, and activities, with its multitude of things, objects, and phenomena—and the countless universes which have preceded it, and which will succeed it, in the great Cosmic sequence and procession of Manifestation—all this is to me but as the froth, foam, and spume appearing on the waves of the great Ocean of Being. Its appearance adds nothing to the substance of the Ocean—its disappearance subtracts nothing from the content thereof. The Ocean of Being forever manifests its activity in rising and falling waves, upon the surface of which constantly appears and disappears the foam of phenomenal manifestation. (I am compelled to express my meaning by the use of symbols—**there is no other way.**)

"Ah but," you say, "this means the ultimate annihilation of the foam of which you and I are but particles—this is the doctrine of Nothingness!" Nay, this is not ultimate annihilation, rather is it ultimate and absolute true Being; the particle of foam loses itself in order to find its Real Self in the Ocean. **This is not the doctrine of Nothingness, rather is it the doctrine of Everythingness.** Nothing that is Real can ever be destroyed, or resolved into Nothing; any more than it could have been originally created from Nothing. "Nothing" is but a word, having no real meaning. From Nothing no thing comes; into Nothing no thing goes. "Nothing" is a lie—the negation of Being. Being is the Truth, the Whole Truth, and naught but the Truth. If YOU are **in being**, then you are in BEING, and can never become "Nothing."

I have made this statement solely and simply because I have felt that an explanation of my position was due to you—that's all. If my conception seems to conflict with that held by yourself, bear patiently with it; do not dismiss it at once, but let its essence filter into your consciousness—then I think that you will find within it at least some points of harmony and agreement with the essential principles of your own belief. If so, all well and good; if not, likewise all well and good. Let us not quarrel about our conceptions of Truth. For, at the last, we are all but "little children in the Kindergarten of God," are we not?

**"Tat tvam asi"—THAT art Thou!**



# “Questions and Answers”

Conducted by the Editor

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In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being “set straight” on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

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## OUTWARD, NOT INWARD

E. W. S. writes: “(1) How can one transmute his sexual energy into achievement in his everyday work? (2) What should one do who is cursed with self-consciousness. Will the conscious affirmation ‘I am’ tend to aggravate the trouble? Would the auto-suggestions made in the second person be more advisable? But are same as strong as the first? (3) Is there danger of a morbidly introspective person being injured by a great deal of studying of his Great Within?”

(1) I do not discuss sex problems in general in this department. This not because I regard sex as at all unclean or unworthy, but because of the fact that if I were to open these columns to a discussion of this subject I would be swamped with communications ranging from the advocacy of celibacy to that of varietism, and including all that comes in between those two extremes; and there would be no room left for any other subject. There is a sane middle-ground on the sex subject, as well as on all others, and it is a pity that someone does not make an effort to preach sex sanity (providing that the law would allow him to do so). Between the fanaticism of the sexophobists on the one hand, and the sexophiles on the other, the average thinker feels like taking to the woods in despair of finding a sane ground for thought and judgment on the subject.

So far as is concerned the question asked by this inquirer, I would say that there are several very good books written on this subject, which may be procured from any dealer in books along these lines. Write some such dealer for information and prices. I wish to add here, however, that I have known persons who seemed to be endowed with overabundant sexual energy, and who have informed me that they managed to maintain a quite normal balance by diverting such energy into creative and constructive mental and physical work; their secret of doing this seemed to consist merely in making a mental picture of the transmutation of the one form of energy into the other, and then starting to work with this idea in mind. Think about the work you wish to do, and try to forget all about sex. The energies of the physical body grow and



wax strong under the stimulus of attention. Where the attention is, there is marked stimulation and increased energy. Moral: direct your attention to where you wish stimulation and activity; and withdraw your attention from where you wish passivity and relaxation. Change your polarity by means of the direction of your attention. Here is an old occult maxim which contains a big secret: "Attention is the rudder of the will"—do you get it? My experience has brought me to the conviction that most persons interested in sex subject direct entirely too much attention to this particular phase of their existence—and this applies as well to those who would make a taboo of sex, as to those who would fall down and worship it as a god. To all such I would say: "Think about something else!"—there are many other interesting subjects in life, why not give sex a little rest, surely it needs it.

(2) One "cursed with self-consciousness" would do well to begin "thinking about something else," also. Think about other persons, and things, and events, and ideas. Remember what I have just told you about the power of directed attention. Your self-consciousness arises largely from your worry about what other persons are thinking about you—the chances are that they are giving you very little thought, in fact, being too busy thinking about themselves. If you can once realize this fact of human nature, you will save yourself much unnecessary worry. Get busy thinking about persons and things outside yourself, and you will forget all about your self-consciousness.

If your thought of "I Am" is connected with your personal self, the John Smith part of you, then your affirmations probably aggravate the trouble, as you suggest—that surely is plain enough, isn't it? But if by the "I AM" you mean the Reality of which you are but a manifestation or mode of appearance, then that is an entirely different matter—such an affirmation, based upon such a conception, should be enough to drive out of your thoughts any morbid "John Smith" self-consciousness.

Auto-suggestions, in my opinion, when directed to the "John Smith" part of you, are most effective when addressed to that "John Smith" part of you in the second person. Try this out, and you will discover the fact for yourself. Some cold morning, when you know that you should get out of bed, and yet can't get yourself around to doing it, just try the thing out as follows: (a) first say to yourself (sez I to meself, sez I), "I am going to get up at once"—and then see whether you really do it (you won't, in all probability); then get busy and (b) say positively to the "John Smith" part of yourself, "Here you, John Smith, get out of this, get right out of bed at once, get out I tell you, GET OUT!!!" and see how different is the reaction of "John Smith." Well, this holds good in all phases of self-suggestion or auto-suggestion, whether you call them "affirmations" or anything else. Take a leaf from the book of experience of the old darkey who said, regarding Faith: "I don't pray 'Lord, send me a chicken'; all I does is to pray, 'Lord, show me war de chicken is,' and I duz the rest." I want to tell you, right here, that YOU are boss of the "John Smith" part of you, if you will only assert yourself; but unless you make "John Smith" realize this, he's going to keep on imagining that he is the Whole Cheese—it's up to You, my friend.

(3) A "morbidly introspective person" probably would not be helped by too much studying of the Great Within—always supposing that he lacked a real knowledge of what the Great Within really is. Too much introspection of one's personal self is unhealthy and unwholesome. It is as unnatural for one to spend his time in thinking only of his mental "inwards," as of his physical viscera. A perfectly healthy person scarcely ever thinks of his physical inter-



nal organs—he knows what they are, and he lets it go at that. When one begins to think too much of his physical organs, he is apt to cause confusion in the organ-minds therein, and to get things muddled up—why not let Nature attend to her work without interference? The same thing is true regarding the “inwards” of your mind! Stop this prying, and poking, and sticking of your nose into your mental machinery. What do you do when you have a plant growing naturally; do you pull it up every day and examine its roots? Well, can’t you see what I am driving at? Turn your attention outward, and get busy using your mental machinery as the Creative Power intended you should. What would become of your eye if you insisted in turning it inside out every once in a while, so that it could see itself. Well, you are trying to do this same fool thing when you try to turn your mental “I” inside out for the same purpose. Do you get that?

Read the “Chips from the Old Block” page in this month’s magazine. It is what you need.

### CORRECTING AN ERROR

C. E. W. writes: “On page 85 of your little book, ‘The Inner Consciousness,’ you quote Dr. Schofield as follows: ‘We may call the supra-conscious mind the sphere of the body life, the subconscious mind the sphere of the body life,’ etc. I am certain that there is an error here. Please give me the corrected quotation covering just that thought—linking the two extremes in the self.”

You are right in supposing that there is an error in the above quotation—a typographical error, probably, which escaped the proofreader and those who supervised the publishing of the book. I thank you for calling attention to the error—the publishers will correct it in the next edition. The correct quotation is as follows: “The mind, indeed, reaches all the way, and while on the one hand it is inspired by the Almighty, on the other hand it energizes the body, all of whose purposive life it originates. We may call the supra-conscious mind the sphere of the spirit life, the sub-conscious the sphere of the body life, and the conscious mind the middle region where both meet.” Schofield also emphasizes this belief when he says in a paragraph preceding the one quoted: “The supra-conscious mind lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities.”

Readers will of course note that the above quotation is that of another writer, and not of my own words in the book mentioned. While I agree in a general way with the statement of Dr. Schofield, so far as the classification is concerned at least, I have my own opinions regarding the distinction between any and all of the several planes of Mind, on the one hand, and that which for want of a better name is called Spirit, on the other hand. Spirit, to me, means the Essence of the Whole Thing—while the several planes of Mind, high and low, are but phases of the Cosmic Manifestation, and not Spirit in itself. I shall not go into this matter at length in this place—the subject cannot be properly stated here. I merely mention the matter in order to prevent any confusion arising from the identification of Dr. Schofield’s words with my own.

### STATEMENT OF NEW THOUGHT?

C. B. S., writes: “Will you not give us a short condensed, epigrammatic statement of New Thought? I am sure you can do it, if you try.”

Well, how is this: New Thought is the conscious recognition, and actual realization of the Infinite Presence-Power within ourselves, and its manifestation and expression in efficient activity on our part.



· RIGHT AND WRONG USES OF THOUGHT-FORCE

M. A. C. writes: "In the 'Fourteen Lessons in Yogi Philosophy,' I note the following: 'Let us here caution those who read these words against the selfish use of occult knowledge. If they knew but a fragment of the trouble which one might bring upon himself by improper occult practices, they would drop the subject as quickly as they would a venomous serpent.' Now, I have used the knowledge of occult forces in business, though never for dishonest purposes, although selfishly. I have successfully collected money for debts justly owed, being aware of the magnetic forces exercised, which methods I have seen others unconsciously employ who were ignorant of the fact that any philosophy of occultism existed. Knowing these laws, am I to be penalized by using them as ignorant persons do? This is a puzzling problem to me. It would seem, as some maintain, that 'a little knowledge is a dangerous thing.' Please set me straight in the matter."

It is very difficult to give even a superficial answer to this question in the space at my disposal here. Involving as it does not only certain principles of occult science, but also the basic principles of ethics, it should be accorded at least the space limits of an essay of considerable length. But I shall try to do the best I can in the way of indicating the general principles involved.

In the first place the majority of our personal acts are "selfish" acts, in the broad sense of that term; and if we were to refrain from selfish acts we could scarcely act at all, in any manner, or by means of any power at our disposal, be that power physical, psychical, or spiritual. But common-sense comes to our rescue, and even the man on the street recognizes the distinction between legitimately selfish acts and illegitimately selfish acts, though he may not always be able to draw a straight line of distinction between particular sets of actions. And, in my opinion, the use of the word "selfish," in the Yogi quotation cited by this correspondent, must be regarded as indicating what would be considered as illegitimately selfish action on any other plane of activity.

In this view of the case, it would seem that wherever one may legitimately use his physical force, or his ordinary mental force, even though the results thereof may accrue to his own personal advantage, then may he likewise employ whatever occult or psychic forces he may have developed, without infringing the ethical and moral laws governing human actions. And, conversely, he should not employ psychic or occult power in a manner which would be immoral and unethical were physical or ordinary mental power used instead. The old occult maxim: "As above, so below; as below, so above"—the doctrine of the correspondence of things on all planes of activity and existence—certainly appears to apply here. The safe rule is the Golden Rule in this as in other cases where one is confronted with questions of this kind. The Golden Rule, I may say in this connection, does not belong to any people, any time, or any religion—in some form it is found in the ethical or religious teaching of nearly all races, ancient as well as modern—it is the essence of practical morality and ethics, on any plane of life, and under any and all circumstances; it is based on Equity, and not merely upon sentimental impulses.

The reason that advanced occultists caution students against the use of occult powers in the direction of what is sometimes called "Black Magic" is, however, not solely a moral or ethical one—there are other phases of the case which must be considered. I may briefly indicate my meaning when I say that Nature (or the Power behind Nature) has provided the individual human being with a protective force which is not generally recognized. In the hidden regions of his self abide protective forces which quickly spring to his rescue



when psychical attacks are made upon him. It is a case of Greek meeting Greek, with the odds always in favor of the defensive forces. More than this, the protective forces in other individuals near to the attacked individual are apt to also be aroused into action in such cases—just like a village being aroused by the cry of "To arms, the wolves are upon us"—and these forces join in the defensive attack, often to such effect that the attacker finds that the psychic wind that he has sown has reaped a whirlwind which destroys him. Here is the thing in a nutshell: Nature's protective forces are always stronger than the attacking forces—all else being equal. Hence the advice so often heard: "Don't monkey with the psychic buzz-saw!"

At the same time, the best authorities see no reason why one's occult powers should not be employed legitimately in the direction of attracting to himself the desired conditions of Health, Happiness, and Prosperity—in the same way, and under the same restrictions that he surround the use of his other powers for the same purposes. In fact, the New Thought, Mental Science, and Christian Science methods are employed to produce just these results, without question, although different theories and explanations are given.

A good safe rule to follow in such cases is this: When using psychic or occult forces, leave PERSONS out of the question; confine yourself to general conditions. And, above everything, never attempt to take an unfair advantage of another person by means of psychic power, or to attempt to cause him to do anything which you would not like him to attempt to cause you to do in the same way. Play the Game of Life in this way, and you play safe, even leaving the moral and ethical considerations out of the question.

There is a Law of Compensation at work in Life, ever striving to establish and maintain a Balance of Equity, appearances to the contrary notwithstanding—take my word for this! For purely selfish reasons, if no other, it pays to work in harmony with this Law, rather than against it. "Though the Mills of God grind slowly, they grind exceeding small."

This is the best I can do with this question this time. I hope that you will get my meaning.

### DREAM INTERPRETATIONS

Mrs. M. E. E. relates an interesting dream, and asks for advice regarding the same, inasmuch as it seems to contain a warning, and past experience has caused her friends and herself to place dependence in her dreams.

I regret to be compelled to reply that I cannot help this lady in the matter. I am no authority on dreams, or the interpretation thereof, and I do not think that what I might have to say on the subject would have any value or interest to the lady or to any of our other readers. I think that most dreams have no special meaning at all, although as everything has a cause, they too must have causes. Some of the German psychologists, those who are emphasizing the "Psycho-Analysis" principle, lay great stress upon dreams, claiming that they are the subconscious expression of desires to which we have refused objective expression—desires to which we have refused admission through the front door, only to find afterward that they have sneaked in through the back door. Then again, the Psychic Research folks report many interesting cases of "clairvoyant dreams," including cases of "future-event clairvoyance." But, as I have said, I am not prepared to express any opinion upon particular dreams, or even to give general advice in such cases. Sorry; but I think it better to say "I don't know" rather than to assume a knowledge which I do not possess.



FOLLOW THE GLEAM

Carrie M. writes a sad story which it would do no good to print in full here. She concludes her letter as follows: "Must I forever be in the Garden of Gethsemane? What can I do to once more be on the mountain-top and not always down in the valley of the shadows? Always the Light, of which no words of tongue or pen can describe, seems to be around me—always just ahead, and beckoning me on in a way in which I am never able to catch up, and yet I dare not falter."

Friend Carrie, all that I can say to you is to offer what may possibly seem to you to be a mere trite platitude, or a "pious verse," but which nevertheless contains a world of meaning to those who are able to understand it. Here it is—do not put it aside in disappointment and chagrin, at least not until you have allowed its meaning to sink into your inner consciousness where it may stir into activity the Something Within—it is but that wonderful verse of good old Newman:

"Lead kindly Light, amid the encircling gloom,  
Lead thou me on.  
The night is dark, and I am far from home,  
Lead thou me on.  
Keep thou my feet. I do not ask to see  
The distant scene; one step enough for me;  
Lead thou me on."

I can see the smile on the faces of some who read these words, and the murmur of "inconsistency" and "side-stepping" from the lips of those who are aware of my attitude toward "Churchianity." I can hear the half-pitying comment: "Is this the best that New Thought can offer in such a case?—nothing but an old hymn!" But I do not mind the smile, or the criticism—these things move me not when I know I am right. And to the question, I unhesitatingly answer: "Yes, this is the best that I find in New Thought for such a case!"

And as for "the old church hymn" classification, I want to put myself on record as saying that that same "old church hymn" is bigger and greater and grander than any Church that man ever founded; any creed he ever formulated; or any spiritual fence he has ever built around himself. That same "old church hymn" is Universal—beyond church, creed, or sect. The Brahmin, the Buddhist, the Jew, the Mohammedan, who is spiritually awakened, can find the same comfort, peace, and strength in that "old church hymn" as can the most orthodox Christian whose spiritual stage of growth is the same. Perhaps the old-time Quaker understands it best of all! I will stand by my guns regarding this—I refuse to apologize for the use of this "old church hymn"; on the contrary, I feel sorry for those who cannot "catch" the great spiritual fire of this grand old verse—they are missing a whole lot.

Apropos of the above, I ask you to smile with me over the proceedings of a certain body of orthodox clergymen, in convention some ten years ago—I read about it in the papers at the time. They seriously debated the question of whether it were not wise to drop this "old church hymn" from their hymn book, inasmuch as it was composed by a man under process of conversion to Catholicism at the time of its writing; and particularly because "it is greatly admired by many freethinkers, infidels and other undesirable persons, and therefore must lack in real spirituality." Ye Gods!

Carrie, blessed indeed is that one who can discern this Light on the Path. "For within you is the light of the world—the only light that can be shed



upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. \* \* \* Steadily, as you watch and worship, its light will grow stronger. Then you may know that you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light." The night may be dark, and you may be far from home Carrie—but you're on the Path, you're going home, my girl; follow the gleam, follow the gleam.

#### AS A MAN FEELETH

E. M. writes: "Why jabber all the time about 'As a Man Thinketh'? Is it not mostly as a man Feeleth that makes him? Why not say 'As a Man Feeleth, Thinketh, Willeth, and Doeth, so is he'? Thinking is a very small part of experience. It is little more than inhibited action; postponed response in the presence of new situations—to trace relations for making up one's mind for action. The mind, generally understood as the intellect, can only deal with facts. It cannot supply motives for action. Feelings—the so-called 'heart' part of us—gives rise to most motives and acts. The world is more governed by feelings than by thoughts. Men act and are largely as they feel, rather than as they think."

Sure thing, Professor; feeling is more elemental than thinking, and really causes most of our thinking. Many of us merely use thought to back up our feelings. When we "feel like" doing a thing, we generally find "reasons," good and plenty, for acting upon our feelings—the only thing that heads off the action is some other kind of feeling, desire or fear. Feeling is the great motive for action without doubt, and thought is frequently employed merely to feed and justify feeling. But at the same time, by thought and the use of the imagination we can increase certain sets of feelings at the expense of others—the feelings that we feed with mental images and thoughts tend to grow and crowd out other sets of feelings which we inhibit by lack of attention and thought.

We generally desire the most those things of which we think the most—and vice versa. There is apparently a circle of thought and feeling, each mental state acting upon and influencing the other. It is hard to conceive of a desire without the thought of the thing desired; and it is hard to think of a thing without some sort of feeling concerning it. The process is something like the old chorus: "We're here because we're here because we're here because we're here, etc., etc.," ad infinitum. It is hard to determine which was here first, the feeling causing the thought, the thought causing the feeling. Perhaps both are but aspects of the same thing.

It is hard to think of the mind experiencing a feeling, unless there was previously present a thought of something arousing the feeling. And it is hard to think of the mind thinking a thought about anything unless there was previously present something in the way of feeling arousing the thought about the thing. If we had no feelings about things, all things would seem alike, neither desirable nor undesirable. And if we had no mental images of things, no conceptions of them, what would there be to arouse feelings. So there you are—it's a game of mental "ring-around-a-rosy," or "here we go round the mulberry bush, mulberry bush, mulberry bush," etc. We go around and around, like a squirrel in its cage, always traveling, but yet getting nowhere.

Heigho! my merry men; this is a great world, and how little we know about anything. So many things remind us of the ring which the knight gave



to the maid, saying: "Fair lady, let this ring remind you of our love—it hath no ending"; whereupon the girl replied: "Nay, kind sir, it is rather like our love, because it hath no beginning."

An old philosopher once said that he could reason equally well under the hypothesis that Mind was the Ultimate Thing, or that Matter was the Ultimate Thing—his great trouble arose from trying to decide which was there first! Tracing back the chain of cause-effect, and effect-cause, tends to produce mental dizziness. "The cat began to kill the rat, the rat began to gnaw the rope, the rope began——"; oh, what's the use? Why not say: "And so the old woman got home that night," right at the start, and let it go at that?

Have your own way about it, Professor. Say: "As a man feeleth, thinketh, willeth, and doeth, so he is," if you like it—I'll never dispute the statement. You managed to get me going "around the mulberry bush" this time—but never again! I'll try anything once, but I know when I've got enough. Next!

### FRIENDLY CRITICISM

A. Z. writes: "In your answer to J. C. G. in the October number of your magazine, you write: 'It has been said, "The world is a comedy to those who see, a tragedy to those who feel."' Had you not in mind Walpole's celebrated saying: 'Life is a comedy to him who thinks; and a tragedy to him who feels'? While I am on the subject I would like to say that I disagree with J. C. G. in toto. I think, on the contrary, that all your writings are pregnant with kindness and good feeling. Any one who fails to appreciate the subtle sympathy that runs through the channel which conveys your message to your readers must be the possessor of a very thick mental carapace. Personally, I am no New Thoughter; in fact, I am not anchored to any creed whatsoever, orthodox or otherwise. I am a spiritual rover, with God's 'all out-of-doors' for my temple; but I do like your writings. I like them for their lucidity, for their consistency of thought, for their breadth of mind, for their wide knowledge, for their Christian Wisdom, and above all for their sterling genuineness which is their foundation, and in which is clearly revealed what Kipling has inspiringly called 'The joy of the working.' I am glad that we do not get any more Van Norden 'stuff.' To print that by the side of Carolyn Woodsworth's high thoughts was surely an editorial solecism. You say that you invite criticism. I respond to the invitation: this is my contribution."

Thank you very much, milady, for setting me straight on that quotation—I am very weak on quotations; I nearly always get 'em twisted, as you have probably discovered by this time. I usually forget who originally said the thing—sometimes I even imagine that I thought it myself. I must take a week off, and study my own books on "Memory," and overcome this failing.

Likewise do I thank you for coming to my rescue regarding the matter of sympathy. Like most men, I like to be "understood" in these matters, particularly when the understanding person is of the more attractive sex. I trust that those who have deemed me unsympathetic will now be good, and hold their peace. A "thick mental carapace"—that ought to hold them for a while. Open your dictionaries, good friends, and see what "carapace" means—that's what I had to do when I read the word.

Your kind words of praise, good lady, make me blush—yet I am vain enough to spread them out in print on these pages. Heaven knows, I ought to be allowed this privilege—I don't get the opportunity very often. Next to a good "roast," I enjoy a good "boost"—but I seem to attract more of the former:



"Mine own shall come to me," you see. Seriously, though, that allusion to Kipling's verse reached the spot with me: it is one of my favorite bits of versified truth, and its spirit is very dear to me.

Poor Mrs. Van Norden—too bad you didn't like her "stuff." But, between ourselves, she didn't like it herself, and refused to write any more of it. And, incidentally, I may say that she can do some "high thinking" on her own account, "when she feels like it," as Shelton says. Lots of folks regretted her dropping out of the magazine; and some say that they are unable to follow Miss Woodsworth into the higher realms of transcendental thought which is her chosen field. So, you see, it is all a matter of taste and temperament. One of the common experiences of editors is to receive letters from some folks "roasting" the same contributions which others equally vigorously "boost" in letters arriving in the same mail. And this takes in the editor's own work, as well as that of his contributors. These things keep the editor's life from becoming monotonous, and add to his joy of living. Scientists say that a perfectly level road tires out a horse far more than one varied by hills. That's probably the reason that editors are such a vigorous lot of folks.

#### HAVIN' MY PICTER TOOK

D. V. F. writes: "Mr. Atkinson, why don't you have a new photograph taken, and printed in the magazine you now edit? That old picture of you which has been appearing for "lo! these many years" in advertisements of your books, has grown very tiresome and unsatisfying. Its Mona Lisa smile is distressing, and that flowing tie is entirely out of date. Please, Mr. Atkinson, give us a new picture, so that we may see just how you look now."

Well, ahem! I don't know just what to say about this. To tell the truth, that old picture is a pet aversion of mine, and I wish that I could keep my several publishers from printing it. It was taken fourteen years ago, and was sort of "idealized" even at that time. I never looked like that fellow with his cherubic expression—I always looked more like a "regular fellow" than that, I hope. But, the truth is that I photograph horribly, and I am chagrined at the report of the camera in these later years. However, by a coincidence (!) this very morning I "sat" for a new photograph, at the request of the publishers of this magazine. I haven't seen the proofs yet—I shudder at the prospect. I will say this, however, that if the new "pictur" is even half-way presentable, I will accept it and have it printed in the same number of the magazine in which this answer appears. If you do not find it herein, you will know that it is either unspeakably bad, or that I am unspeakably vain—have it your own way. But, remember, I was 40 when that other picture was taken—and I am 54 now. Tempus fugit—and so does the hair of yesteryear. Why didn't I "treat" my hair? Lord bless you, I haven't had time to bother with it!

Those poor, tired, stupid, angry folks who are always trying to apologize for God, to vindicate the ways of God to man, to explain to us that God is not so bad as He seems. Their trouble is mostly self-made. They look around them and deem what they see to be Evil, and then they begin to find excuses for God. \* \* \* They are making God a stalking-horse. Where they ought to say "I," they say "God."

—Allen Upward.



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## NEWS NOTES FROM HEADQUARTERS

The semi-annual meeting of the New England Federation of New Thought Centers was held in Springfield, Massachusetts, November 17. This Federation is composed of twenty-eight New Thought Centers in the New England States and meets twice a year in April and November. At this time reports are given of work accomplished since the last meeting. Mrs. Mary Thayer is President and Miss Alice Strong Secretary of the Federation, and they had prepared a splendid program for the day.

The morning session was devoted to reports from the centers, and a luncheon was served at noon. There were two addresses in the afternoon, one by Mrs. May A. Wiggin of San Francisco, who gave one of her uplifting talks on "Satisfaction and Its Attainment." Mr. T. J. Shelton, editor of the Scientific Christian, gave a splendid talk on "Among the Gods." The principal speakers of the evening session were Mrs. Sara G. M. La Vake, founder of the Federation and its Honorary President; Elizabeth Towne, editor of "Nautilus," and Rev. De Witt Talmage Van Doren, pastor of the First Baptist Church of Norwalk, Connecticut, who is known throughout New England for some splendid healings which have been done in connection with his pastorate.

The New England Federation joined the International New Thought Alliance as a group member, and several of the groups joined the Alliance, also a number of individual members. This Federation is doing for New England what the Alliance is doing for the world, and we feel that the Alliance has been greatly strengthened by this addition to its membership.

The League for the Larger Life, which is doing for New York City what the New England Federation of Clubs is doing for New England has opened its activities for the year, and was addressed Tuesday, November 21, by Dr. T. D. Crothers of Hartford, Connecticut, who has been a close student of Judge



Troward's writings. Mrs. Genevieve A. Behrend, who had the privilege of being a personal student of Judge Troward also addressed the meeting.

Miss Helen Boulnois, who spent several months in America, who has recently been with the soldiers in France, is spending a few weeks in America and tells in a most interesting way of the work among the soldiers in the trenches. Miss Boulnois addressed large gatherings in New York, Boston and Washington.

Mrs. Sarah C. Morse, Vice-President of the Illinois District, has organized the Kimbark Avenue New Thought Church which meets in the Universalist Church, 6344 Kimbark avenue, Sunday afternoons at 3 o'clock.

Dr. W. John Murray, who spent three months in England, France and Italy, has returned to America and taken up his work in the First Church of Divine Science in New York. Dr. Murray holds a service Sunday morning in the North Ballroom of the Hotel Astor, and an evening meeting at the Hotel Marie Antoinette Wednesday evening at 8 o'clock.

October 7 was observed in Australia as New Thought Day and splendid reports have been received from Miss Grace Aguilar of work in her district in Brisbane, Queensland. Three sessions were held on this day, the afternoon session being devoted to the children. A play, "Aunt Joy," which had been written by Miss Aguilar was performed entirely by the children. Splendid addresses were given by different New Thought teachers, and one of the features of the program was the reading of "My Creed" written by James A. Edgerton, President of the Alliance.

Mrs. May A. Wiggin of the Truth Center in San Francisco has been spending some months in New York and Boston. Many of the students in these cities are availing themselves of hearing Mrs. Wiggin's constructive, optimistic message.

Horatio W. Dresser, one of the Honorary Presidents of the Alliance, has been the guest of the Washington and Baltimore New Thought people, giving a series of talks under the direction of Miss Emma Gray.

T. Y. Crowell & Company of New York will announce among the new books of the coming year a "History of New Thought" by J. A. Edgerton, President of the International New Thought Alliance. Mr. Edgerton will be assisted by Horatio W. Dresser in preparing this history of New Thought.

A new Bulletin will soon be issued from headquarters, giving general information about the movement. We are also preparing a list of teachers and healers who are members of the Alliance, and copies of these can be obtained by sending a stamped envelope to headquarters.

Those of you who have been in the habit of regarding Ralph Waldo Emerson as the apostle of "sweetness," "spirituelle-ity," sentimentality, and general "softness" and "tenderness," are invited to carefully read and consider his essay on "Self-Reliance," the first instalment of which appears on the following page. I think that you will discover an unexpected staunchness of spirit there—a "spirituality" which is real spiritedness and not spiritlessness. It sounds as if it were written for these very times.

—W. W. A.



# Old New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

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## SELF-RELIANCE

By Ralph Waldo Emerson

I read the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instill is of more value than any thought they may contain.

To believe your own thought, to believe that what is true for you in your private heart, is true for all men—that is genius.

Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment.

Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton, is that they set at naught books and traditions, and spoke not what men, but what they, thought.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his.

In every work of genius we recognize our own rejected thoughts; they come to us with a certain alienated majesty.

Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.

The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

Not for nothing one face, one character, one fact makes much impression on him and another none.

It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray.

Bravely let him speak the utmost syllable of his confession.

We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good



issues, so it be faithfully imparted, but God will not have his work made manifest by cowards.

It needs a divine man to exhibit anything divine.

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself; every heart vibrates to that iron string.

Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events.

Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept, in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.

What pretty oracles nature yields us on this text in the face and behavior of children, babes and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered and when we look in their faces, we are disconcerted. Infancy conforms to nobody; all conforms to it, so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force because he cannot speak to you and me. Hark! in the next room, who spoke so clear and emphatic? Good Heaven! it is he! it is that very lump of bashfulness and phlegm which for weeks had done nothing but eat when you were by, that now rolls out these words like bell-strokes. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.

The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature.

How is a boy the master of society!—independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interest: he gives an independent, genuine verdict. You must court him: he does not court you.

But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with éclat, he is a committed person, watched by the sympathy or the hatred of hundreds whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again into his neutral, god-like independence! Who can thus lose all pledge, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable, must always engage the poet's and the man's regards. Of such an immortal youth the force would be felt. He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men, and put them in fear.



These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world.

Society everywhere is in conspiracy against the manhood of every one of its members.

Society is a joint stock company in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

**Whoso would be a man must be a non-conformist.**

He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness.

Nothing is at last sacred but the integrity of our own mind.

Absolve you to yourself, and you shall have the suffrage of the world.

I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" my friend suggested—"But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the devil's child, I will live then from the devil."

No law can be sacred to me but that of my nature.

Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.

**A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he.**

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. **I ought to go upright and vital, and speak the rude truth in all ways.** If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, "Go love thy infant; love thy wood-chopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love.

Your goodness must have some edge to it—else it is none.

The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pulses and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, Whim. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did today, of my obligation to put all poor men in good situations. Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by-and-by I shall have the manhood to withhold.

(To be continued)



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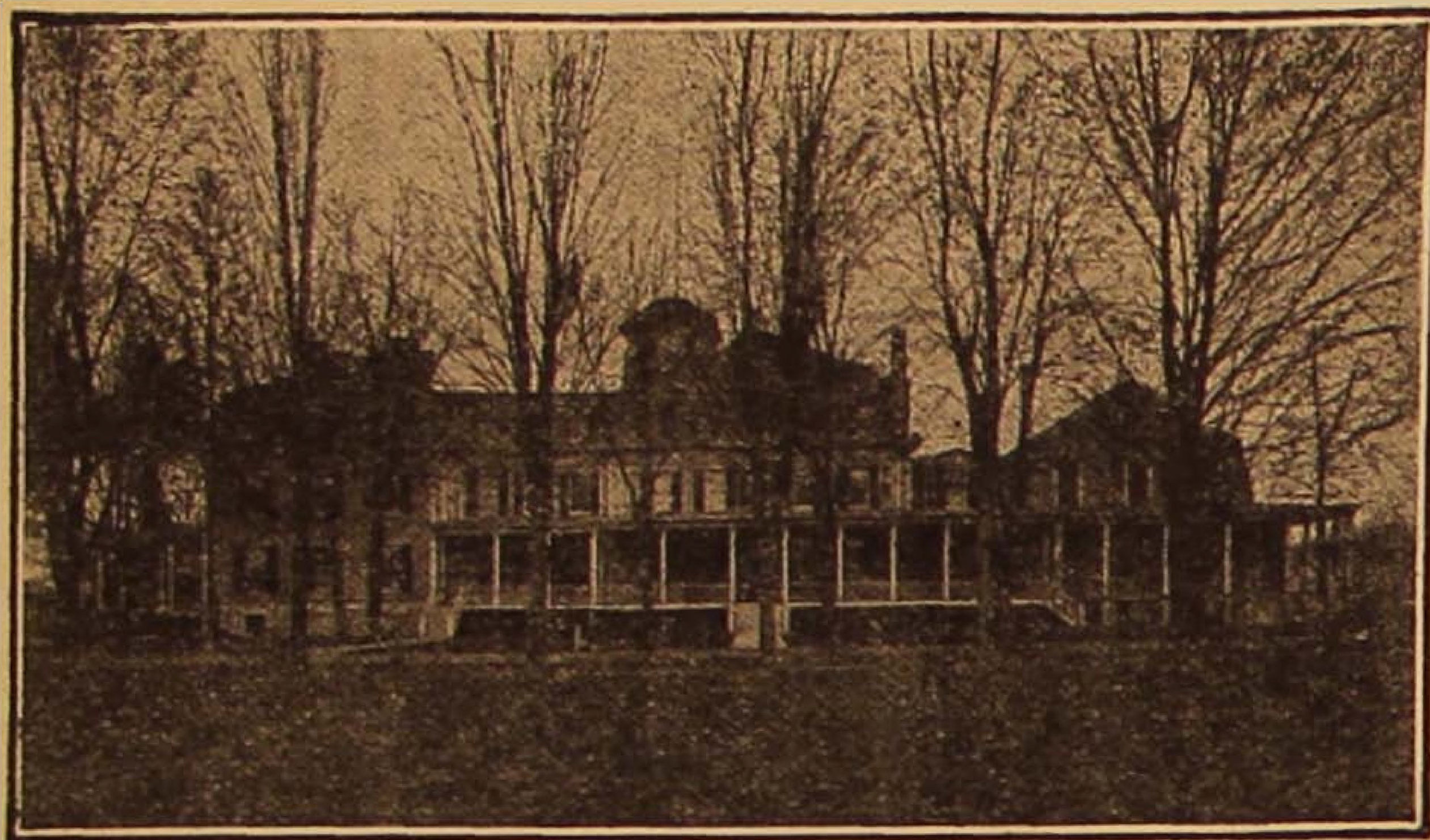


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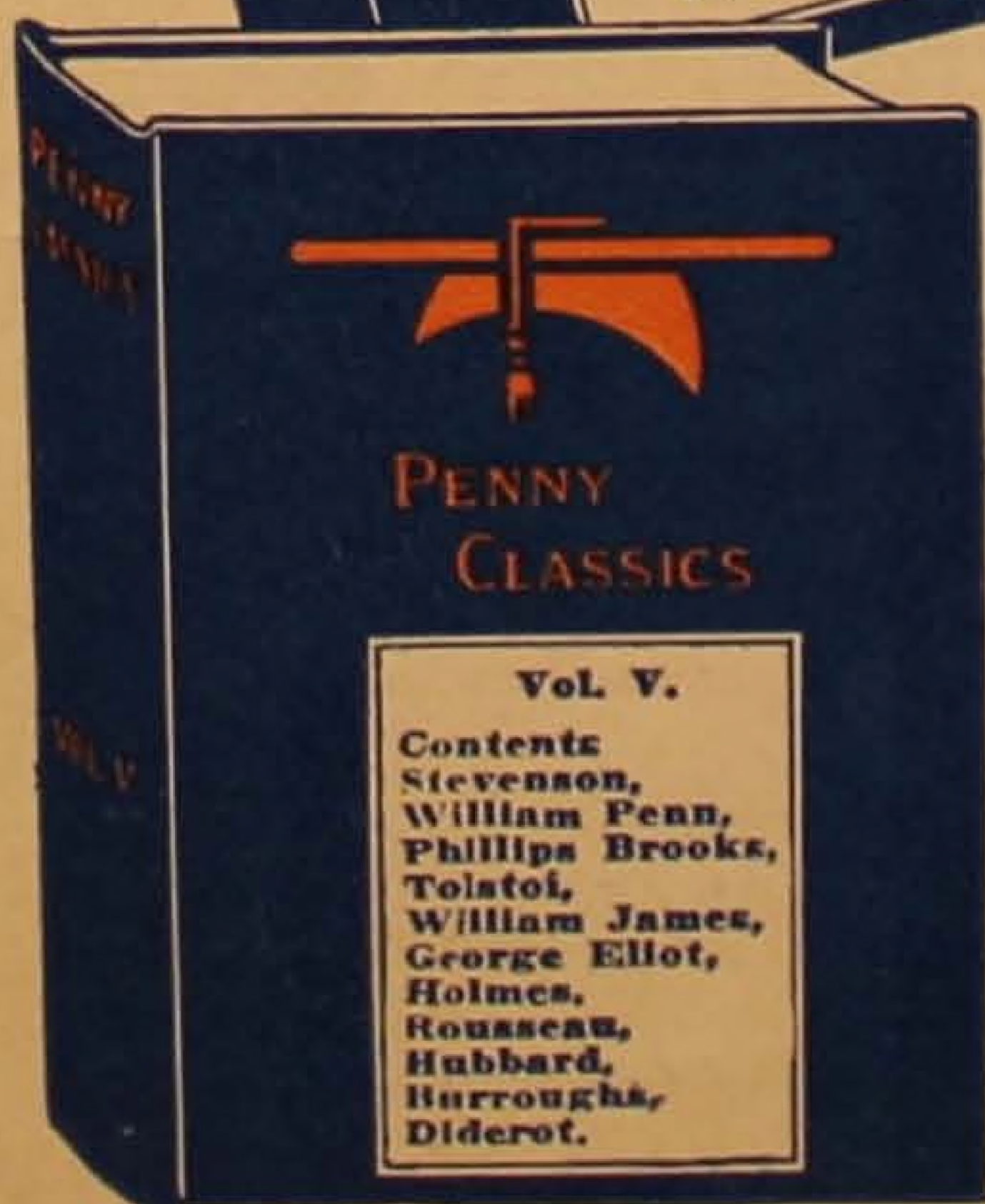
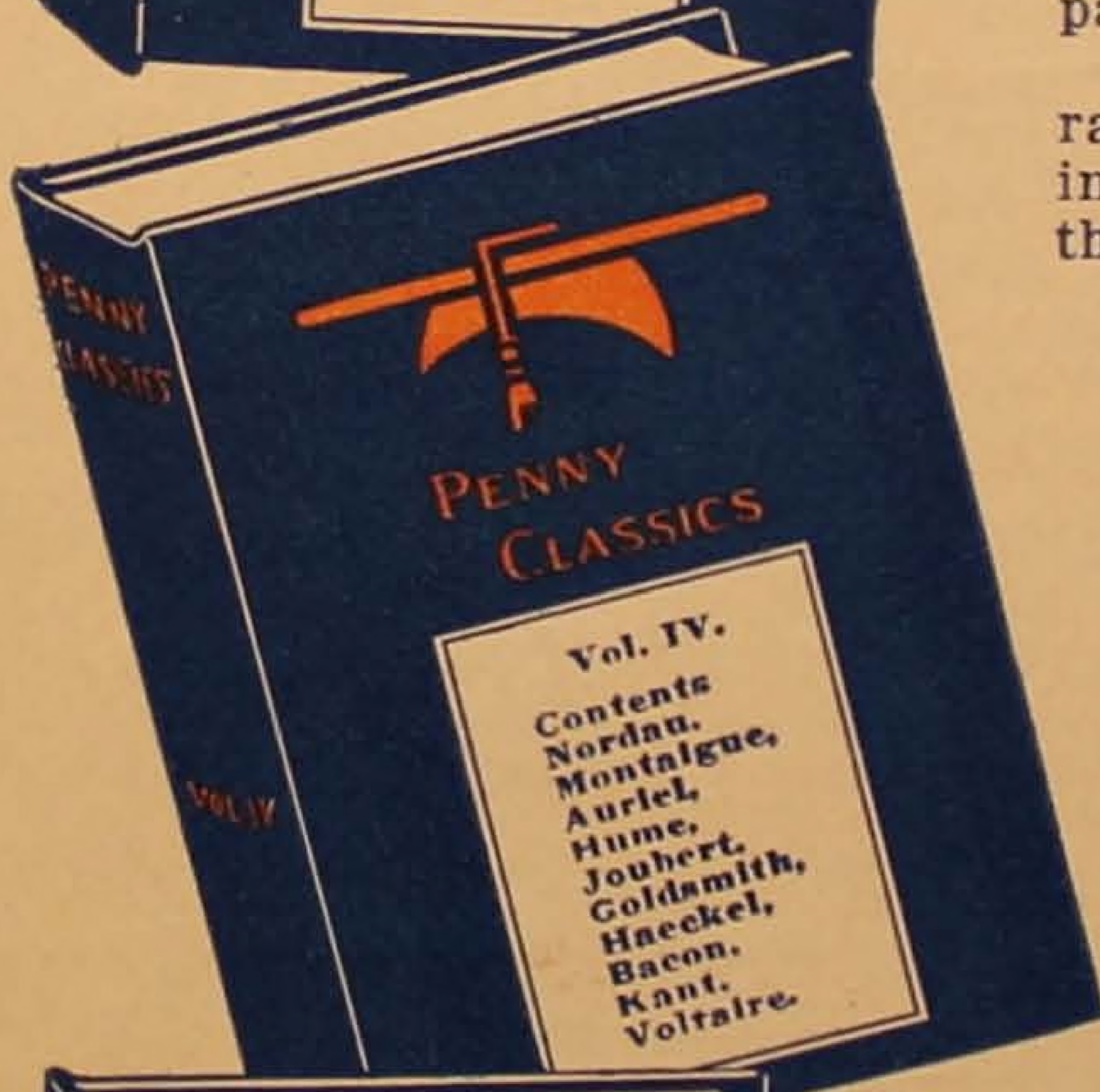
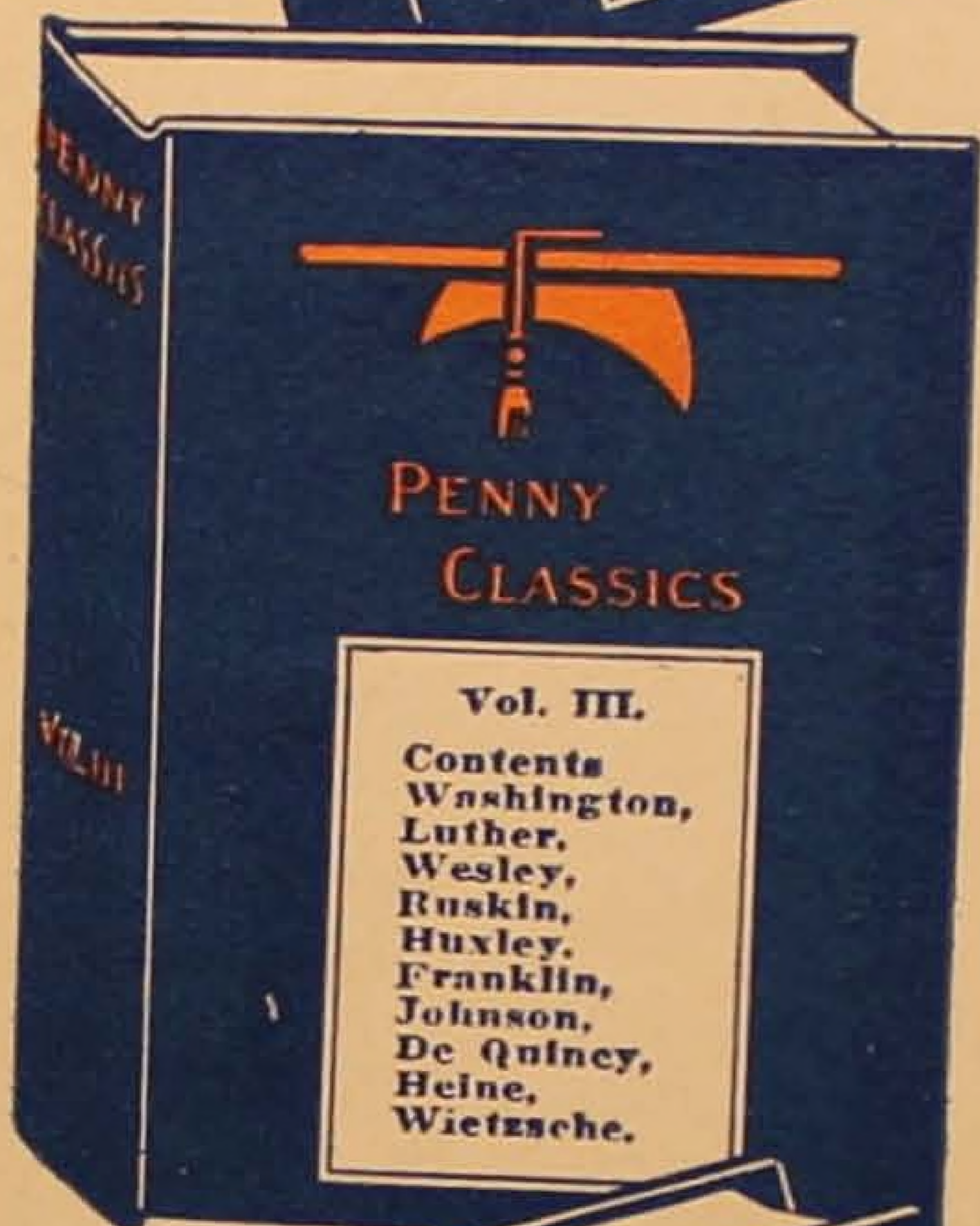
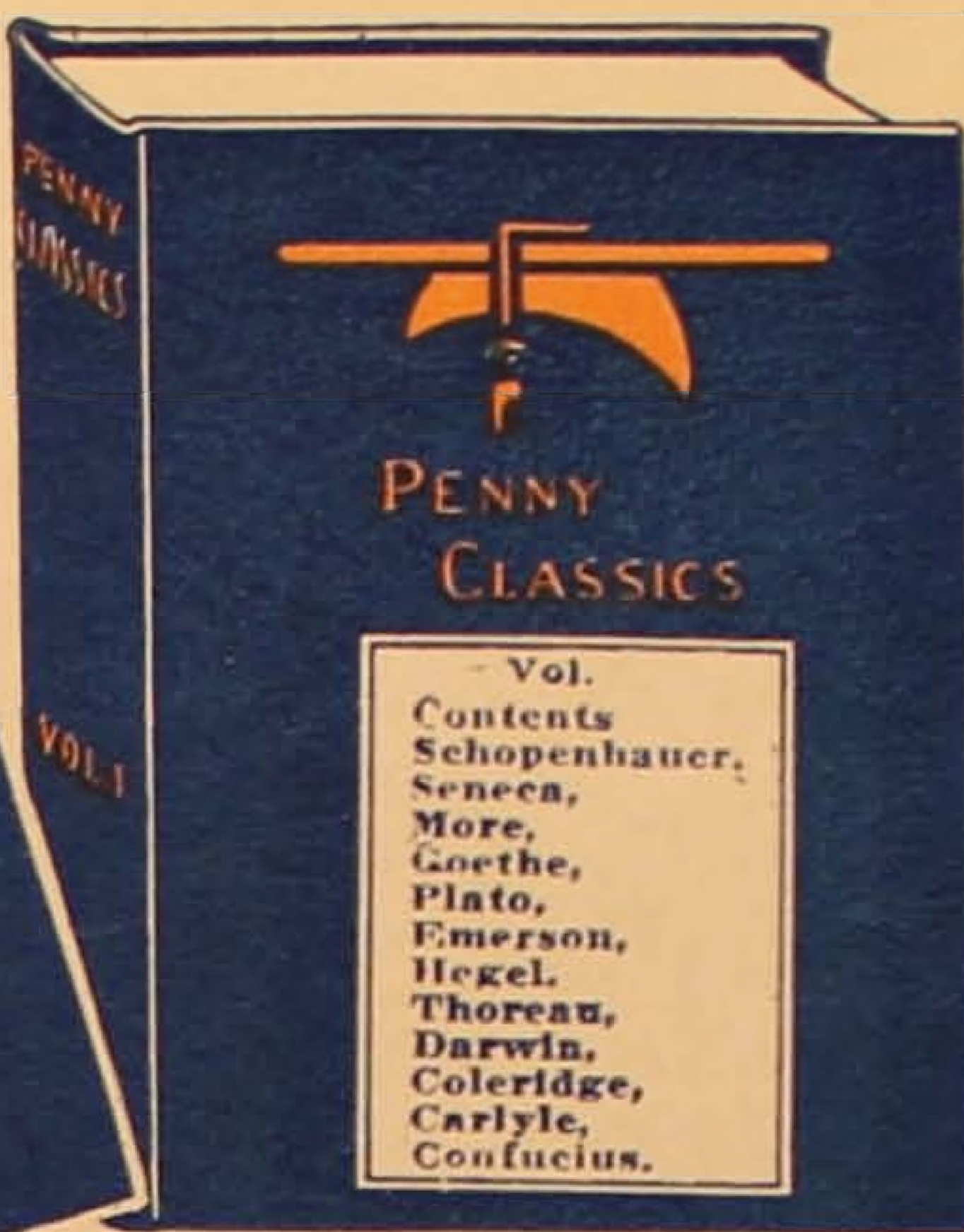
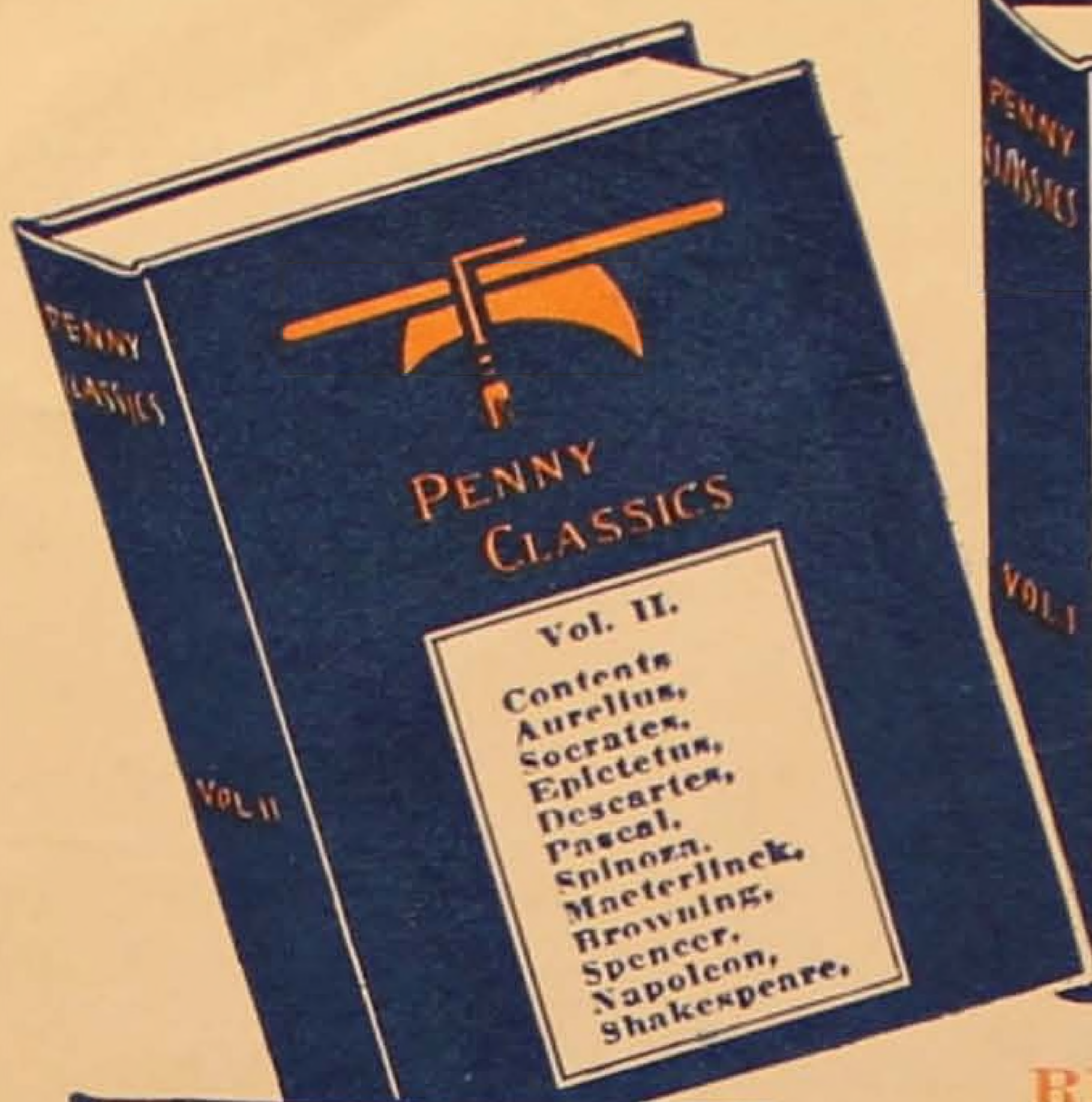
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